

CONSENSUS VETERUM:

OR, THE

REASONS

OF

EDWARD SCLATER

Minister of PUTNEY,

FOR HIS

CONVERSION

TO THE

Catholic Faith and Communion.

JER. 6. 16.

*Thou saith the Lord, stand you in the ways, and see and ask
for the Old Paths, where is the good way, and walk therein,
and you shall find rest for your Souls.*

*Ecclesia Romana principem inter Ecclesias locum semper
tenuit, & Antiquarum Traditionum tenacissima fuit.*

Dr. Walton Prolegom. 10. non procul ab initio.

Permissu Superiorum.

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King's Most Excellent Majesty, for His Household
and Chappel; and for him and *Matt. Turner*,
at the *Lamb* in *High-Holbourn*, 1686.

TO THE

READER.

READER,

IT may be thou wilt wonder, that I call this small Tract my Reasons, when only One is chiefly insisted upon. But I must desire thee to consider, that, as this One is not only in it self the main, and instar omnium (as I may call it) All in All: It, when once concluded, concluding several other Particulars with it: As Communion under one species: Adoration of the Body of Christ after Consecration, &c. So I thought it deserved my best and chief inquiry: Assuring my self, that if the Doctrine of the Church of Rome, in this so comprehensive a Particular, should prove the Catholic Faith, those others could merit little or no opposition: Nor could I in reason much (if at all) demur upon them.

To this I may add the weight and concern of this Particular above all: That it is the Bread that cometh down * from Heaven. That it

* Joh. 6.
50.

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infinitely transcends the Manna our Fathers eat (and yet that was Bread from Heaven too) for he that eateth this shall never dye, but live for ever, because 'tis his flesh, v. 51. The earnest of our Resurrection to Eternal Life, v. 54. And consequential to this, The danger I must live and dye in, under the denial, or but doubting of so great a Truth, in Communion with those that said, How can this man give us his flesh to eat, v. 52. or at least, like the Disciples going back and walking no more with Him (amongst which was Judas) when He had preacht this Doctrine, The Bread which I will give you is my Flesh, v. 66. Of all this laid together I could make no other Construction, than that I was in danger, not only of living and dying out of the Communion of his Church, i. e. of that Blessed Communion of Saints, that know all these things possible and true, because the words of Him that has the words of Eternal Life, v. 68. But of Himself also.

Upon this account I thought it justifiable enough, to give this Tract a Plural Title, viz. The Reasons of my Conversion: Assuring myself, if my former Faith were not right in this, it was wrong in all Particulars, that are in de-

bate.

To the: READER.

hate between the Catholic Communion and their Opposers. She having the same Authorities and Tradition for them as this, and by consequence my self (till reconciled) divided from her Faith and Communion.

I always lookt upon Tradition deliver'd from Age to Age, as the Best Teacher of our Christian Faith; and have been taught so to do, by more Testimonies of Ancient Fathers than are here collected, to confirm the Real Presence in the Blessed Eucharist. Nor am I so ingrateful to the Church of England (No ; I heartily thank her for it) as not to acknowledge, she also taught me the same ; even when she taught me the Scriptures are the word of God. And I give her hearty thanks for informing me also ; That the sense of the Ancient Fathers was more to be rely'd upon, than the Imaginations, Senses, Criticisms, &c. of any or many Private Spirits ; Good God ! what Frenzy might have seiz'd upon me here, if I had not been taught this happy Doctrine also, and what destruction hereafter ? Nay had I been so happy, to have been born in my Great Great Grandfathers days, she had taught me all the rest.

Now, if she will not take it ill from me, if I say, I have wrought in this my inquiry by her own Directions, my hearty thanks to her shall never be wanting

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wanting for them ; Nor my Prayers, to the One God and Father of us all, That every Teacher in her Communion may, at least in whatsoever concern of this nature, follow her Directions as I have done.

I am sure 'tis her Command and Injunction in her Canons in a Synod held in Q. Eliz. days, 1571. *Inprimis videbunt ne quid unquam doceant, &c.* In the first place, let all Preachers see, that they teach nothing in their Sermons (and I am sure she means the same in their printed Tracts) which they would have the People imbrace and believe, but what is agreeable to the Doctrine of the Old and N. T. and what the Catholic Fathers and Ancient Bishops have gathered out of that Doctrine. Blessed ever Blessed be their Labours that faithfully thus labour in Gods Vineyard.

But, Reader, I foresee thou mayst make some scruple of admitting, what I shall tell thee out of Galatinus, He was always accounted a very learned man. If what is brought out of him into this Tract, make thee admire, That the Hebrew Writers long before Christs time (so Galatinus says of them) should have such notions, and how they came by them, I'll assure thee, so it does me. But the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh. And my wonder is greater yet, That they should so expressly

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expresly speak of things believed and practised in the Christian World, many years after their Ashes were rakt up in Dust: But so is every one that is born of the Spirit. Yet, mistake me not, I do not say they were, nor did I intend their sayings for solid uncontroulable Arguments. Some weight there may be in them, but what is a grain or two in an immense Mass of Gold? If the rest make thee rich enough, bestow these as thou seest good.

Call them, if thou pleasest (whatsoever Galatinus says, either of them or their time) Rabbinical Dreams, Fictions imposed upon the Ancient Rabbits, by some colloquing Jews after their Conversion to the Catholic Faith, &c. But withal consider, is it not strange, they should dream of Transubstantiation (which thou hast been told, the World knew nothing of, till the Council of Lateran) and Wafers and Elevation of the Host, &c. Which thou hast also been taught are late Innovations, utterly unknown to Primitive Christianity?

And as to the imposing them upon design, Let the design be what can be imagined, how could the imposing these Dreams sute with it, if the things they dreamt of had no foundation in rerum natura, to ground upon? a very Hirco-cervus has, for there is both, though not both in one. Suppose the Parable of Dives and Lazarus design'd to gain credit with

TO the READER.

with an Atheist, who will not admit of Heaven or Hell ; How would it serve the Purpose, unless it be the Faith of the Designer, that there is both, or that such Faith is in the World?

As for the Liturgies of St. Peter, St. James, &c. it was not my business to assert the Authors of them, it being enough for my purpose, if they be allow'd of that Antiquity, that may give them some competent interest in Tradition, and add (if but one Mite) to that vast Treasury, which (if not) is rich enough without them. Nor will the Testimonies of Eusebius Emissenus, they being now by Learned Critic's believ'd to be Eucherius's, or some other Gallican Bishop's coeval with him, null their Interest in that Universal Tradition, upon which I think the proof of the matter in hand so much depends. Or whether the Sermon De Coena Domini, printed among the Works of St. Cyprian, be his or no ; I believe 'tis not, but it is enough for my Purpose, that it is very Ancient.

I have nothing more to detain thee with from perusing my search, and would fain bid thee Farewel, till we meet in that Most Happy Place of Unanimity and Peace, which God has provided for them, who in the True Catholic meaning of our Saviours words, Serve his Father in Spirit and Truth.

C O N-

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THat Excellent advice of St. Paul, *Let him that thinketh he standeth, take heed lest he fall*: methought was to me, as kind an *Item*, to examine the ground I stood upon in matters of Faith and Church-Communion, as *Tolle & lege* was to St. Augustine, to reclaim him from his former vitious courses. But errors in Faith being not so easily discern'd and discover'd, as the works of the Flesh, which St. Paul says are manifest, and plainly appear, even to those who have little other Theology, than that of their Senses: I was oblig'd to a long and difficult inquiry, especially Education and confidence in the Teachers, I had been inured to, and instructed by, having almost harden'd me against the listening to any thing, contrary to those Precepts and Doctrines, they had rooted in me:

B

Quo

Quo semel est imbuta recens, &c. —

Our Learned *John Gregory* tells us, that he being once ask'd by an able and understanding man, whether the *Alcoran*, as it is of it self, had so much in it, as to work any thing upon a rational Belief? He said, Yes; Thus much only he required, that the Believer should be brought up first under the Engagement of that Book; that which is every where called Religion, having more of interest, and the strong impressions of Education, than perhaps we consider of. And who is there, that ever came over to the Faith of Christ (unless miraculously wrought upon) who has not had these two strong Enemies to contest withal and subdue?

So that my business now was, to look out for strength enough to undergo and prove successful, in this great conflict. And when I considered *Solomon's* advice, *buy the truth and sell it not*: I was easily perswaded to look upon Interest, as a thing worth nothing: so that I had nothing but Education to vanquish, if I should find that also to have been of the Enemy Party.

And here, as I had abstracted my self from my self and Religion too: As a Man of no Religion, but contemplating all: I must lay all before me, and look studiously upon them. In this serious contemplation, I readily discover'd (for I did not leave my self utterly void of Principles) that the truth lay deposited with, either the Church of *England*, or those in Communion with the Church of *Rome*: all other pretenders else upon the very first look, appearing evidently confusion, and by consequence God no more the Author of one than the other, or of all; a perfect *Chaos*, yet such (I hope), as our most merciful God will, in his good time, bring into most beautiful Order.

Upon a reserved Principle, *viz.* That Christ has a Church upon Earth; in my inquiry amongst my Brethren of the Church of *England*, I gave most attention to those Teachers or Writers, that had most reverence for Church.

Church-Authority (though I found they meant only their own) and held the Scriptures in high esteem (though, under that notion, they understood no more than what themselves were pleased to allow to be Canonical) admitting also some Traditions, but taking and refusing, as they saw good: Yet still methought all this at last resolv'd it self into the Judgment of a private Spirit, and must be (for I could find no other) the chief, or rather only support of my Protestant Faith.

For I could not perswade my self, that this Proposition, *viz.* The Scripture alone, thus (I may say expos'd) could be the Judge of Controversies, and resolve my doubts; when the private Spirit was made the Judge of Scripture; which must be, if it be made Judge of the sense of it: Especially, if what Dr. *Whitaker* says of the private Spirit be well consider'd (and a very eminent Bishop, not many years ago, told me the same.) That Cont. r. q. 5. c. 3. & 11. it is an inward perswasion of the Truth from the Holy Ghost, in the secret Closet of the Believers heart. For this is plainly the rejecting all definitions of the Church and Apostolical Traditions; even those, I found many of our more learned Protestant Writers allow'd of; and setting up our selves sole Lords of the Scripture, and Judges even of our Judges.

I have lived to see too much mischief, in our own, as yet, unhappy Nation, upon this Principle, to be much in love with it: Wars and fighting amongst us, Murders of multitudes of Men, and of the best of Princes; a whole *Aeldama* of blood, and the same Field Husbanding over again, by the same Enemy, for the speedy bringing forth the same Fruits. So that, I question not but every moderate obedient Spirit will say, I level at a right mark, if my Eye fix it self upon some Judge or Judges, so united in one, that their determination shall supersede all perverse Contradiction, and be at least an irrefragable tye upon the whole Body of Christianity: that true Faith, and due Obedience to

Pfal. 85. 10.

God and his Vicegerent may go hand in hand: or, as the Psalmist sayes, *Mercy and truth may meet together, righteousness and peace may kiss each other*; and it may never more be said amongst us,

Tantum Religio potuit, &c. —

Upon this account, I could not comply with common reason, if I did not disclaim the Judgment of my own, or any Mans private Spirit; nor with reason any thing improved above the common Standard, if I did not decline theirs also, that, notwithstanding its more elegant and plausible appearance, yet I thought evidently resolved it self into it.

But all this, I confess, is no more than the finding, or at least mistrusting the ground I stood upon somewhat unsure. I must look about for a firm ground, for from thence onely can I take my rise, for that Region for which I was born. And what ground more firm than a Rock? What Rock more unmoveable, than that Rock, upon which Christ built his Church, and has his Promise, who is, *Yea and Amen, i. e.* which never fails, *that the Gates of Hell shall never prevail against her?*

Now considering with my self, that this Text, with many others, assures us, that Christ has but one Church, the Prophets of old, Himself, and his Apostles, assure us, there never was to be; nor ever can be any more; for his Kingdom must admit of no Division, or Competrix: And that this one Church has but one Faith, I could not but assure my self, that the perpetual abiding of this one Church in this one Faith, was as evidently promised by our Saviour in this Text, *as that the gates of Hell should not prevail against it.* Here I did somewhat promise my self, to find firm footing, if I could discover, by diligent and unbiass'd search, she was from her Original the commissioned Interpreter of those sacred Writings, which abused evidently by private Spirits, (but now disgusting me) were made the instruments of those doubts and controversies, so much perplexed

perplexed me, and so great a part of the Christian world beside: diverting many from better employment, to the making Objections; and others, from the best of all, their Devotions, to the answering them. Till by a long course of word-fighting, I saw I might have my choice of a hundred Faiths, but hardly knew where to find one grain of Charity; which put me in mind of St. Paul's sentence, *Though I have all faith, so that I could remove mountains, and have no charity, I am nothing.* 1 Cor. 13. 2.

Here again my reserv'd Principles assured me, Christ had left a Church upon Earth, in which I might find both visibly profess'd and exercised, and so by consequence, her self visible. An invisible Church, being a meer *Chimera*, neither able to oblige, punish, or be obey'd: the very term Invisible calling my Intellextuals into question, if I should but go about to look for it. And yet finding my self in such a state, that I was oblig'd, by our Saviours precept, to tell her my grievances, and advise with her upon his blessed assurance, *He that beareth you beareth me: I will send the Comforter unto you, he shall lead you into all truth: I will be with you to the end of the world:* I resolv'd to make my application to her, as to the Pillar and Ground of Truth: yet was much troubled by what directions to find her out.

But I thought this would certainly be my surest way, first to obtain (if by any means I could) a true Notion or Definition of her: and could I have found such a one amongst my then Brethren, as could justly do what a Definition ought to do, *viz.* to manifest the true nature and essence of the thing, and truly distinguish it from all others, I think I had made no farther inquiry. But finding all their Definitions such, as, I thought, gave Hereticks and Schismaticks as good pretence and title to Membership, as any other Christians how sound soever; I was constrained to inspect the Books of Catholics, amongst which I found this: *The Church of Christ* S.N. Guide of Faith, p. 17.

in the same profession of Christian Faith, and use of Sacraments, under lawful Pastors, these Pastors also under one Supreme Head-Pastor, or Conservator Pacis & veritatis: for there may be discords amongst Pastors also. This, methought, did very well agree with St. Cyprian, who thus defines the Church: *The Church is an Assembly of People united to the Priest, and the Flock adhering to the Pastor.* Here I easily discern'd, how Hereticks and Schismatics have been and may be apparently discriminated and excluded from Christ's Church, and she appear glorious without spot or wrinkle, or any such thing. Here I found her describ'd, as in Holy Writ, by the Emblems of a City; regularly govern'd by one Chief, and so all at unity with it self, every single Person or Member, in what state or degree soever, disciplin'd and instructed what he has to do in his respective place and station. Of an Army; govern'd by that Military Discipline, that requires subjection to that Generalissimo its great King had placed over it, during its state-militant in its warfare for his Cause against his Enemies here below. Of a Body; each Member in due subjection to its visible Head on Earth; He also in point of Government, subject to his Invisible Head in the highest Heavens. And here I could not but with some ravishment cry out with the Psalmist, *Behold how good and how pleasant a thing it is, Brethren, thus to dwell together in unity. It is like the precious Ointment upon the Head, that ran down upon the Beard, even Aaron's Beard, that went down to the skirts of his Garment: as the Dew of Hermon, that descended upon the Mountains of Zion, for there the Lord commanded the Blessing, even Life for evermore.*

This looks like *ἡ ἐκκλησία ἐν τῇ γῇ*, Heaven upon Earth: Heaven! where, in the Church Triumphant the Holy Jesus, supreme Head of that ever blessed part of his Church at present with him, sits at the right hand of his Father, far above all Principalities and Powers, and Might, and Dominions, all the Host of Heaven singing

sing the same Praises, *Holy, holy, holy, Lord God of Sabaoth, Heaven and Earth is full of thy Glory: Glory be to thee, O Lord most High.* If Earth also, in the other part of his Church-Militant here fall in with its ἀντιμέτωπον or counterpart, all singing the same praises, all praying the same things, in a lawful Liturgy, for the unanimous agreement in the publick Worship of God: all *unius Labii* in the precepts of Faith and Holiness. Sacraments one and the same throughout the whole Church; every one having the same mark, and sealed with the same Seal to the day of his Redemption, I think it will not be wonder'd at, if in a fresh surprize I cry out, *O how good and pleasant a thing, &c.*

Now that Christ's Church should be such an unanimous Body, I was clearly convinc'd by that heavenly Representation of it, *Acts* the 2. ἐμὸν μαρτύριον & ὅτι τὸ αὐτὸ πάντες all of one mind, and all at the same work: And farther confirm'd by St. Paul's frequent injunctions to his several Plantations, that they should be all of one mind, and speak the same things: that there be no divisions among them; and by his calling Divisions, Carnality; and St. Jude's, Sensuality. This was confirmation abundantly sufficient, but I thought I could not be overstockt, nor be tired with the contemplation of so ravishing a Beauty: *The Kings Daughter all glorious within.*

I followed (I must confess aloof off) her Companions, that followed Her; and listen'd what they said of her, and over-heard 1. *Dionysius the Areopagite*, St. Paul's Scholar, thus: *Those first Captains of our Hierarchy, the Apostles, when they revealed the fulness of the sacred Gift from the super-substantial Divine Principle, and were moreover sent by the Divine Goodness to propagate the same; and abounding with love, as Divine Persons, did desire that their followers by their instructions, might be partakers of the Divine Nature, i. e. of Love and Unity.* 2. *Clemens Romanus*, *Now we hasten to that which is the top of Ecclesiastical Constitution, that you*

Eccl'es. Hier. c. l. p. 109. 8°.

Paris print. Οἱ πατέρες τῆς καθ' ἡμᾶς ἐκκλησίας καθ' ἡμᾶς, ἐν τῇ ὑποστάσει θεότητι, αὐτοὶ τὴν ἀναπλυντικὴν τῇ ἡμεῶν διδασκίαν, οἱ αὐτοὶ ἐν αὐτῇ ἀποκαταστήσαντες τὴν θεογονίαν ἀγαθῶν ἀποκαταστήσαντες καὶ αὐτοὶ δὲ ἀδελφοὶ ἐγένοντο, οἱ θεοὶ τῆς καθ' ἡμᾶς ἐκκλησίας ἀναγκαῖον, &c.

Apost. Const. 1. 8. Νουθετεῖτε τοὺς κερυραγιάσαν-
τες ἐκκλησιαστικὰς διακονήσοντας ὁ λόγος ἡμεῖς
ἰσχυροὶ ὄντες καὶ ταῦτοι παρ' ἡμῶν μεθυσθε
τοῖς δόξασιν οἱ ταχυσταὶ δι' ἡμῶν γνώμη
χρηστὴ ἰστοροποιεῖται καὶ τὰς ἀρετὰς δι-
δείσας ἡμῶν ἰδιότητας ἀντιπάρου.

Ep. ad Maron. Πράττειν ἔτι καὶ ὁ υἱὸς ὁ
πατέριον τοῦ ἱστοκρίτου, καὶ ἐστὶ μῦθος αὐτοῦ
ἀντιλήγων, ἐκείθεν γὰρ ἐστὶ τὸ ταῦτο ἀντι-
λέγων.

Ep. ad Ephes. Μὴδὲ πλανᾶσθαι ἵνα μὴ
τις ἰπὸς τὸ θυσιάζειν ὁσιώσας τὸ ἄγιν
τὸ διῶ.

you Bishops which we have constituted
by the Authority of Christ, committed
to us, do all according to the Commands
delivered to you. Here was Love and
Unity again. 3. Ignatius, Saint and
Martyr. It is your behoof to obey your Bishop,
and to contradict him in nothing: for it is
a terrible thing to contradict such a person.
Again, Let no man deceive himself; if a

man be not within the Altar, he is deprived of the Bread of God.

Having told us there is but one Altar and one Bishop;
Ep. ad Philip. as also, that there ought to be but one Church, and one
Faith, which is in Christ, &c. 4. St. Cyprian, in a di-

De Unit Ecclesie. Hanc Ecclesiam
unitatem qui non tenet, tenere
se fidem credit? quisquis ab
Ecclesia segregatus adultere
jungiatur, à promissis Ecclesie
separatur. Habere jam non
potest Deum Patrem, qui Ec-
clesiam non habet Matrem.

vine Admission of her, askt this Question:
He that doth not hold the Unity of this Church,
can he hold the Faith? No, says he, for he that
is segregated, is joyned to an Adulteress, he is se-
parated from the promises of the Church. He
cannot have God for his Father, who has not
the Church for his Mother. 5. D. Irenæus:

L. 1. c. 3. Hanc
predicationem
cum accepit,
& hanc fidem
Ecclesia &
quidem in u-
niversum mun-
dum diffusi-
nata, diligen-
ter custodit,
quasi unam
domum inhabi-
tans, & simili-
ter credit eis,
videlicet quasi
unam animam

This Preaching and this Faith, when the Church had heard
spread through the whole world, she diligently keeps, as it were
dwelling in one house; to wit, having one Soul and one Heart:
She preacheth, and teacheth, and delivers these things with
one voice consonantly; for although there be different Lan-
guages, yet the verue of Tradition is one and the same. Nei-
ther do those Churches, which are founded in Germany, be-
lieve otherwise, or otherwise deliver: nor those in Spain, nor
those in France, nor those in the East, nor those in Egypt,
nor such as are in Lybia, nor those that are seated in the midst
of the Earth: but as the Sun is one and the same in the
whole world, so light, the preaching of Truth, every where
enlightneth all men, who will come to the knowledge of Truth.

habens & u-
num cor, & consonanter hæc predicat, & docet, & tradit, quasi unum possidens os. Nam
etsi in mundo loquela diffimiles sunt, sed tamen virtus Traditionis una & eadem est. Et
neq; hæc que in Germania sunt fundatæ Ecclesie, aliter credunt, aut aliter tradunt; neq;
hæc que in Iberis sunt, neq; hæc que in Celtis, neq; hæc que in Oriente, neq; hæc que in Egypto,
neq; hæc que in Lybia, neq; hæc que in medio Mundi sunt constitutæ: sed sicut Sol in univer-
so mundo unus & idem est, sic & lumen, prædicatio veritatis, ubiq; lucet & illuminat om-
nes homines qui volunt ad cognitionem veritatis venire.

6. Clemens

6. Clemens * Alexandrinus. O mystical Miracle! there is one Father of all men and things, there is one Word, one holy Spirit, who is every where; there is one only Virgin Mother, it pleases me to call her the Church: she is a Mother as well as a Virgin, uncorrupted and inviolate, as a Virgin: but loving as a Mother, and calling her little Infants, she nourishes them with holy milk, to wit, that of the infant word. 7. Tertullian said, when we say our Father which art in Heaven, in the word Father, the Son is invocated, and our Mother the Church is not forgotten. Again in his Book ad Matyras, He calls this Church our Lady Mother, feeding us with her Breasts. † And in his Book de Velandis virginib. There is one faith to them i. e. the Apostles, and us: one hope, the same Sacraments. I have said already we are one Church. || But more fully in his Book of Præscript. adv. Hæreticos. He says, The Apostles having received the Holy Ghost, went into the World to proclaim Christs Doctrine & plant Churches. Therefore the so many are one, from that one of the Apostles. 8. St. Chrysostome. The Apostle calls God, that he may shew it may be reduced to be of God, it is one; not of Corinth or the World: For the Name of Church does not but union and agreement. 9. Theodor the whole World and Sea; therefore in others, for the Holy and only Catholic and from the ends of the Earth to the ends of the Earth. Therefore the Kingdom of Christus regnum est indivisum, de diversis & dispa-

[illegible]

L. de Oratione in Pane filius invo-
catur. Ne mater quidem Ecclesia pra-
teritur.

† Domina mater Ecclesia de ube-
ribus suis, &c.

¶ Una nobis & illis fides, unus Deus, idem Christus, eadem spes, eadem lavacrum sacramenta: semel diximus una Ecclesia sumus S. Apostoli consecuti promissam vim Sp. Sancti ad virtutes & eloquium primò per Judeam contestata fide in Jesum Christum, & Ecclesie insistentis, dehinc in orbem profecti; eandem doctrinam ejusdem fidei nationibus promulgaverunt, &c. Itaq; tot ac tante Ecclesie una est ab Apostolis prima ex quâ omnes.

Hom. i. ad Corinth. Εκκλησίαν δὲ
 θεὸς ἡμεῖς οἰκοῦντες ἐπὶ ἐνστάσει αὐτοῦ χρῶ-
 μεθα· καὶ ὁ θεὸς ὁδοῦν ἡμᾶς καὶ μέγα εἶναι,
 καὶ εὐφρανθῆναι ἡμᾶς, ἀλλὰ καὶ ἐν ὁσίοις τῇ οἰκί-
 αῳ τοῦ θεοῦ τῆς ἐκκλησίας ὄνομα, καὶ ἡ ἡ-
 γουμένη, ἀλλὰ ἐν ὁσίοις καὶ συμφωνίᾳ ὁδοῦν
 ὄνομα.

C. l. 7. in Luc.
Regina plane

Ep. 11. c. 4. *Sit una Eva Mater cuncto- rum viventium & una Eccle- sia parens om- nium Christia- norum.* *main for ever, because his Kingdom is undividable, and his Body one.* 11. St. Hierom. *Let one Eve be the Mother of all living, and one Church the Parent of all Christians.* To give you the testimonies of all Ecclesiastics, were too tedious either to write or read. Yet because that 45 Palm being so beautiful a description of the majesty, grace and unity of Christs Kingdom, and telling me, that Kings and Princes should be of the Followers of this Kings Glorious Daughter; I cannot omit *Constan-*

Lib. 3. vite
Const. c. 12. Ni-
cephori. l. 8. c.

tine of our own Nation, *Quod felix faustumq; sit,* That Illustrious Restorer of the Church's Peace and Unity, of whom *Eusebins* tells us, He would have the Catho- lic Church to be one; and professes, that intestine Se- dition blown up in the Church of God, had in his opi- nion more trouble and bitterness in it, than any War or Battle whatsoever; and in *Cap. 62.* are contain'd in his Letter to the *Novations, Valentinians, Marcionists, Paulians,* and *Cataphryges,* these angry words, *et tunc dicitur: & x̄desi, &c.* O ye Enemies of truth and life, Authors and Counsellors of Massacres, &c. What? do you think we will suffer these things any longer? especially seeing our long suffering them has made the sound and whole infected with the same pestiferous Disease. Why should we not then with all speed lop off the root of wickedness by publick punishment, c. 63. He takes away their Conventicles, and in the last we have an account, that very many of them re- turned to the Catholic Church.

What would I have once given to have found such an unity amongst Protestants? to have *England, Scot- land, Denmark, Zwetbland, Geneva, Zurick, &c.* thus *unius latris?* nay to have found but one County in my own dear Country, or perhaps one single Family so united a Brotherhood? I love her too well to insist any longer upon this particular; for the Divisions of *Reuben* I have great thoughts of Heart. Nor has my Country ever, or ever shall, want my hearty Prayers, that true Charity, which in truth begins at Gods home, may possess their hearts, and that there may be a most holy love

Judg. 5. 15.

love planted and reigning in their hearts for ever.

And thus, quickly weary of this home speculation, as very unpleasant, I may take leave to travel abroad, and view *France*, under the spiritual tuition of 17 Arch-Bishops, 107 Bishops, and 13 Universities. *Italy*, in which there are one Supream Bishop, Head of Unity, Patriarchs 3. Arch-Bishops 35. Bishops 292. and 17 Universities. *Sicily*, in which there are Arch-Bishops 3. Bishops 15. besides in the *Alpine* Provinces Arch-Bishops 2. Bishops 13. Universities 4. *Spain* and *Navarre*, in which there are Arch-Bishops 11. Bishops 52. Universities 18. *Germany*, in which there are 6 Arch-Bishops, Bishops 34. Universities 21. Multitudes of Catholics there are, in *Poland*, *Russia*, *Hungary*, *Sclavonia*, and in the *East* and *West-Indies*, all of one Heart, and of one Soul in Sacraments, Sacrifice, and Articles of Faith. My assurance is, because they submit themselves to the Judgment and regulation of one Dictator, who conserves the ancient Decrees of General Councils, deposited with him by the whole Church, from whom if any dissent or walk irregularly, he is severed and cut off from the rest of the Members. *Ne pars sincera trahatur.*

For I found St. *Dionysius* calling St. *Peter* τὴν κορυφαίαν 3 c. divin. Nom. ἡ πρεσβυτάτη τῶν θεολόγων ἀκρότητα, the Supream, and most ancient Head of all Theologians. And *Irenæus*, that it was of necessity, that every Church should agree with the Church of *Rome*, founded by St. *Peter* and St. *Paul*: Lib. 3. c. 3. Ad it being delivered by them to *Linus*, to whom succeeded *Anacletus*, from him to *Clemens*, under whom a great dissention arising among the *Corinthians*, he wrote powerful Letters to them, compelling them to Peace, repairing their Faith, and declaring what Tradition they had lately received from the Apostles. I find him by *Tertullian* called Pontifex Maximus, and Bishop of Bishops; and again, Bonus Pastor & benedictus qui sunt undiq; *Papa*, good Shepherd and blessed Pope. St. *Cyprian* in his 45 Epistle, calls the Church of *Rome*, Matrix & radix L. de pudic. c. 1.

Ecclesie Catholicae, the Womb and Root of the Catholic Church ; of which *Erasmus* takes great notice in his Edition of him ; but *St. Cyprian* goes on, and advises the Bishops of *Numidia*, and both the *Mauritania's*, that they should firmly approve and hold Communion with *Cornelius* the Pope. *Eusebius Caesariensis* calls *St. Peter* *μεγιστος Πρεσβυ*, i. e. *Peter* the Prince or Prolocutor.

Lib. 2. c. 14.

Domino Sancto
& Apostoli cul-
minis veneran-
do Marco San-
ctae Romanae &
Apostolicae sedis
atq; universa-
lis Ecclesiae Pa-
pe.

St. Athanasius in his Epistle to Pope *Marcus*, having honoured him with these Titles, *To venerable Marc, Holy Lord of Apostolical Highness, Pope of the holy Church of Rome, and the See Apostolic, and of the Universal Church*: he by and by adds, we wish that those [Chapters of the *Nicene Synod* which were burnt] may be sent to us by our present Legats, &c. as also, that he did acknowledge his See the Mother Church and head of all Churches that nourished the other Churches with her Breasts ; and that the ancient Canons did command, that no matters of great concern should be decreed without the consent of the *Roman Bishop* : for we know, says he, that in the *Nicene Council* of 318 Bishops, it was with one consent so established by them all, &c. Of this see these three Ecclesiastical Historians, *Sozomen* l. 6. c. 22. *prope fin.* & *lib. 3. c. 9.* *Socrates* l. 2. c. 5. *Nicephorus* l. 9. c. 5. & 8. But *Athanasius* goes on with these

Apostolorum Principe suffragante
— Similiter à supradictis patribus
est definitum ut quisquam Episcoporum
Sec. vestram sanctam Romanam si-
dem interpellat cui ab ipso Domino po-
testas ligandi ac solvendi speciali est
privilegio super alios concessa —
ipsa enim est vertex — O sanctissime
Pater Patrum absconde blasphemias,
Sec. nos & fratres nostros opprimen-
tium atq; perdere voluntium.

In *Plal.* 131. *Petro* cui claves
regni caelorum dederat super quem Ec-
clesiam aedificaturus erat.

expressions, *Peter the Prince of the Apostles giving his Suffrage. Your Holy Roman See is to be appealed unto, to which is granted by our Lord the power of binding and loosing by a special privilege ; for that is the holy Top ; and then he beseeches him by the title of Sanctissime Pater Patrum, most holy Father of Fathers, to relieve him and his Brethren, from them that would oppress and destroy him. St. Hilary tells us, Christ gave St. Peter the Keys of the Kingdom of Heaven, and that he built*

his Church upon him. Epiphanius tells us, God chose Peter

Peter

*Peter ἀρχὴν ἵστας, &c. to be the chief Leader, or General of his Disciples; and in his Anconatus, the first of the Apostles, the firm rock upon which Gods Church was built, and that the Faith was founded in him, in his taking the Keys of Heaven, &c. St. Ambrose says, Christ 11. Serm. de left St. Peter, amoris sui nobis quasi vicarium, as it were mirabilibus. the Vicegerent or Deputy of his love to us; and having compared the Church of Christ to the Ark, he adds *, so at the great Conflagration of the World, Peters Church shall present all, whom it has in its embraces, without hurt; no marvel then, that he declares, that he desires to follow the Roman Church in all things. Optatus tells †, that the first of the Churches Dowries was Prima Cathedra, and that it was conferr'd upon St. Peter first in the City of Rome, which I thought abundantly confirm'd by St. Jerom, who says ||, that although Gods Church was not so altogether founded upon St. Peter, but that the other Apostles also had equal share with him in the office, yet one is chosen amongst the twelve, that a Head being placed over all, occasion of Schism might be taken away; and he plainly tells us, this Election was made by Christ himself, that Good Master, who would take away all occasion of strife from his Disciples, and who had said to them, my Peace I give unto you. In his smaller Commentary upon the Galatians, he calls St. Peter, Prince of the Apostles, and in his larger, he says, he was greater than St. Paul. Nor did his Primacy dye with him; for this Father begins his 19th Chapter of his Epistle Exhortatory to Demetrius, thus *, I had almost * Pens præteriti let slip what is the chiefest thing of all; when thou wast a quod vel præ-*

Har. 31. ἰδοὺ τὸν ἀρχηγὸν τῆς ἐκκλησίας ὡς τὸν πῦρρον τῶν στοιχείων ἰδὲ ἢν ἐκκαύσῃ τὴν θύην ἀκαθάρτων --- ἡ πάντα οὗτὸ πῦρρον ἐν ἀντὶ ἐκκαύσει τὰ στοιχεῖα, ἢ τὴν λαοκρατίαν καὶ τὴν ἀσέβειαν, &c.

* Sicut enim Noe Arca naufraganti mundo cunctos quas suscepit, incolumes reservavit; ita & ista Ecclesia, conflagrante seculo, omnes quos amplectitur, representabit illos.

† L. 3. de Sacram. c. 1. In omnibus cupio sequi Ecclesiam Romanam. l. 2. cont. Paymen.

|| L. 1. adv Jovin. c. 14. At de eis super Petrum fundatur Ecclesia: licet id ipsum in alio loco super omnes Apostolos fiat, & cunctis claves regni calorum accipiant, & ex aequo super eos Ecclesie fortitudo solidetur; tamen propterea inter duodecim unus eligitur: ut capite constituto schismatis tollatur occasio. sed cur non Joannes electus est virgo? Etati delatum est, quia Petrus senior erat: ne adhuc adolescens, ac pene puer, progressu ætatis hominibus præferreretur; & Magister bonus, qui occasionem jurgii debuerat auferre discipulis, & qui dixerat eis, aciem meam do vobis, Pacem relinquo vobis.

little

as the argument of the Epistle says, *tanquam matrem cœterarum*, as the Mother of all other Churches. St. Chrysostome calls St. Peter, Prime Leader of the Apostles, the Head of Orthodoxy, the Great High Priest of Christs Church. The most necessary Counsellor of Christians. The choicest gift, or the treasure of the Powers above. The Apostle honoured of our Lord. The Pillar of the Church, the foundation of the Faith, the Head of the Chorus of the Apostles. He says he took the charge of the whole Church throughout the World, and was ὁ τῆς ἀικουμένης ἐπὶ πάντων ἀπὸστολῆς. The first in the Church, a Rock not to be broken, a foundation not to be shaken, τὸν ἀπόστολον τὸν μέγαν, the Apostle who was the great and inexpugnable Haven, a Tower not to be shaken, to whom Christ entrusted his People. St. Augustine says, St. Peter was by our Saviour constituted head of his Flock. Evagrius l. 2. Hist. c. 4. says, that the Apostle St. Peter was in the face of all the Council of Calcedon, call'd by the Legates of Pope Leo, the Rock and Foundation of the Catholic Church and of the Orthodox Faith. * These testimonies I content my self withal, as sufficient to shew, I have not gone rashly on without the advice of ancient Counsellors, and so i'll summ up all that has been hitherto said in the words of St. Bernard, by all accounted a very holy man, except in those expressions of his, where he dissents from dissenters. Nor do thou, says he, think meanly of this form (he means the Subordination of the inferiour Pastors to the supreme one Eugenius then Bishop of Rome) it has its exemplar in Heaven, neither can the Son do any thing, but what he sees his Father do, Joh. 5. 19. Especially when it was said to him, as it was said to Moses, see thou do all things according to the pattern which was shew'd thee in the Mount. He saw this who said, Vidi Civitatem Sanctam, &c. Rev. 21. 2. For I think this was said by reason of the likeness, that as there Seraphims and Cherubims, even to the very Angels and Arch-Angels, are ordered or put in their proper station, sub uno Capite Deo, under one Head God, so also under one Head, or chief Bishop, Primates and Patriarchs, Arch-Bishops and Bishops, Priests

* ὅτι ἐστὶν πέτρα καὶ
κρητὶς τῆς καθολικῆς
καὶ ὀρθόδοξης πίστεως
θεμελίον.

Priests and Abbats, and the rest in the same manner. That is not to be little esteem'd, which has God for its Author, and derives its Original from Heaven. This you'll read in his third Book de Consider. c. 4. prope fin. And as to what I mention'd before, as I thought a grand requisite to the Peace of a Church, viz. That this Head Bishop is to be Conservator Pacis & veritatis. His fifth Chapter much confirm'd my thoughts, even in the very inscription which runs thus, Summi Pontificis est, &c. 'Tis the part of the Chief Bishop throughout the World, to take care that those things which were decreed by our Ancestors [a majoribus] be inviolately observed. Ne quid in agro Domini, &c. Left any thing in the field of the Lord should be found through thy neglect, either unhusbanded or stolen by the fraud of others.

Methought now, I had in my Eye, the true *Idea* of a Church, the exact representation of a Body, a Kingdom, a City, &c. and I began strongly to imagine, the wise God and his Son, the Wisdom of his Father could leave none other at his Ascension from Earth, but one so glorious and beautiful, by reason of this order, and so to continue to his coming to Judgment; nor that he would send His Holy Spirit to guide any other into all Truth (seeing his Truth is but one also) but this.

If so, thought I, why then this Church is that which I so often in my Creed call'd Catholic, but, perhaps till now, did not so well mind, that it is a Title the Church of Christ was so glorious for in all Ages of Antiquity, as I now began to apprehend. Here, in some Agony and Confusion, I smote my Breast: And though I never was one of them who call'd it Catholic once a Week, and all the Week after call'd him Papist in the most contumelious and mischievous manner, perhaps to his unavoidable ruine, who dared call himself so, or own that Glorious Title: Yet my Conscience accused me, I had been guilty of making little or no account of it, and had been too negligent in gaining the true importance

the manner of old, and even from the time of the Apostles, in Gods Church, when any wicked Schism or Heresy hath sprung up, to call the Scholars and Followers by the names of the first Masters of the same and chief Leaders. As of Montanus the Montanists, of Novatus the Novatians, of Arius the Arians, of Pelagius the Pelagians, of Donatus the Donatists, of the Pope the Papists, &c. Now was not that &c. well placed? I am sure the Protestants have reason to say so, for they were in much danger of being brought in for a snack. I am sure, it gave me some small encouragement to betake my self to that Communion, that was both Christian and Catholic. Protestant I dislike't upon the same reason this Author dislike't Montanist, Novatian, &c. Christian was too large, because these, by his Confession, call'd themselves so, though condemned Hereticks, and at this day so do Presbyterians, Anabaptists, Quakers, &c. Catholic and Christian both, make up that choice Pacianus advised me to make, and is most suitable to all Primitive Christian Belief. This name Catholic, says Pacianus, neither foundeth Marcion, nor Apelles, nor Montanus; neither doth it acknowledge any Heretical Authors. Nor can I imagine why Protestants should so decline the Title, or suffer it with so much silence to be laid aside, unless it be, because it imports a Faith spread throughout the World, which they very well know, would be utterly impossible to prove their Protestant Faith ever was.

And for the other Adjunct in our Creed, viz. Apostolic, I saw less reason for their claim to that, and to give them their due, they were more modest than much to insist upon it. For how could they recount, as St. Aug. bids the Donatists their Teachers, even from Peter's See, unless they can bring their Line of Succession through all his Successors there? A task so impossible, that the greatest part of Protestants, viz. of France, Holland, Scotland, Zurich, Geneva, Lausanna, &c. have so far declined it; that some of them have derived their calling from the temporal Magistrate, and the Suffrages

of the People, as *Calvin* and those of *Geneva*, others from the Temporal Prince only, without the Peoples Voyces, as *Brentius* and *Musculus*, others from the Presbytery or meer Priests (even according to their own account) which *Monsieur du Plessis*, and *Dr. Field*, in some cases defend; some fly to extraordinary vocation, and at this day, those that come out of *France* with the Title of Ministers, are not allowed to exercise their Ministry, before they receive the Orders of the Church of *England*: I think a plain Evidence, that the Orders they brought along with them, are not of that substance and validity true Orders ought to be; and that no Ordination, except that of the Church of *England*, could empower them in *England* (which I take to be an interpretative Unchurcing all other Protestant Churches abroad) to act as Priests. Nor that neither, but by virtue of the hands of those Bishops, that went before them, which they very much endeavour to prove, and fain would have confessed, to be undoubted Bishops of the Church of *Rome*.

And here, out of Reverence to the Church of *England*, which I shall always own the Author of my Baptism, and that Education which inabled me to make a farther inquiry; I content my self only with these two small observations.

First, That this reduces the Catholic Church into a narrow Corner of the World,

— *toto divisos orbe Britannos,*

and as small a handful in that narrow Corner; but how to clear this from a Contradiction in *adjuncto*, i. e. to make this a Catholic, or as the Church of *England* is pleased in order to avoid the Word Catholic, an Universal Church, or make it consistent with Christs Promises to his Church; I hope the Church of *England* will not be angry with me, if I profess I can no more tell, than she is able to find her self, in the innumerable huddle of ten times ten more Dissenters, Dissemblers and Indifferents, than her number is able to make.

But yet secondly, I should have had the better Opinion of this handful, if their Faith had been conformable to the Faith of those Bishops from whom their Bishops had their Mission. For St. Ambrose teaches me *, *They enjoy not the Inheritance of Peter, who receive not the Faith of Peter*; and I think in the Inheritance of Peter a true and Apostolical Mission, Commission, and Ordination, are considerable particulars. For St. Greg. Nazianz. agrees with him †, *He who embraceth a contrary or adverse Faith, is to be reputed an Adversary, though he sit in an [Ecclesiastical] Throne.*

* Non habent
Petri heredi-
tatem qui Petri
fidem non ha-
bent. Lib. 1.
de panit. c. 6.
† Orat. Eic
ἐναντίας οὐδ-
ᾶν ἡ εἰς ἐκ-
κλῆσιαν ἀνα-
στὰς ἀντι-
παρὸν τοῦ

Now I had been a long time greatly concern'd for the interpretation of but five small words of our Saviour; Which, I thought, being his last Will and Testament, and repeated by so many of his Apostles, without the least variation or caution against the literal and plain sense of them, must of necessity be so taken, it being utterly against all good thoughts of his candour and plain-dealing, that he should leave his Body and Blood, the Bone of Division, and a stumbling stone in his Zion. Against the very nature of a last Will and Testament, to be of a dubious and dark interpretation. Nay against his own words. *My Peace I leave unto you.* So that, who will not say this Text requires a literal, plain, and obvious interpretation, at least, if he consider it was an Oath, or Sacrament, a Testament, a Precept, an Article of Faith, or a Position to continue in the Church for ever; and yet, if Catholic Tradition have not given it its true interpretation, seeing Protestants cannot agree upon it, for ought I can see, the thing most wanting will for ever be wanting, and the New Testament will always be less happy than the Old; for that was express in most proper and familiar words, and the greatest things of their Law more perspicuous and clear than ours, without Tropes and Figures, but in a facile and easy phrase.

When Christ alive with his Disciples had spoken in Parables,

Parables, they understood not, they could be satisfied by asking him the interpretation: After his Ascension that convenience was removed. 'Tis true, the Holy Ghost lead them into all Truth, and yet after his descent upon them, neither they, upon whom he descended, *Act. 2.* nor *St. Paul* after that, give us any other than the very words, without any the least intimation of any latent sense or figure in them, or any direction to any other Text of Scripture to interpret them by; one or other of these being (I had almost said) as necessary for the Peace of the Church, as the words themselves. For never have any words of his been more miserably tormented by Private Spirits, so that I could parallel their sufferings with nothing (I thought) so well, as the Crucifixion of him that spoke them; a sight would grieve any ones heart to think on.

Now having formerly, in my Sermons upon the Creed, made much use of *Galatians* his Evidences out of ancient Rabbins, for the several Articles of it: I had then taken notice of the 4, 5, 6, 7. Chapters of his tenth Book. I observed all along, that as God, who out of the Mouths of Babes and Sucklings, can ordain strength, so he had not utterly made them void of his Spirit of Prophecy and Interpretation, and that his powerful Providence had made his and our Enemies witnesses of his Truth for our Edification. This will not be denied in other particulars, however it may find opposition in my present subject. But to my purpose.

R. *Selomo* interpreting the 72. Psalm (which is confes'd by him to be wholly of the Messiah) not being able to conceal the truth, says *Galat.* utters these words against himself. Our Masters have expounded these words, *וְיִפְסְחוּ בָּהֶם* there shall be a handful of Corn in the Earth upon the top of the Mountains, *v. 16.* that this is to be a sort of Wafers, in the days of the Messiah, and he produces several Jewish Masters confirming the same; as the Book *ספרי*, *Rabbi Ira*, *Midras*, *Cobeleth*,

leth, *R. Jonathan*, and by the tops of the Mountains, he says, nothing can be more rightly designed than the Prelates and Priests of the Church, in whom this Scripture is then certainly fulfill'd and verified, when the Body of Christ is elevated; a Ceremony antiently used in all Liturgies.

And that the Sacrifice of the Body of the Messias is to be our Meat, is clear in the Exposition of the Book of *Genesis*, by *R. Moses Hadarsan*, where upon the 39. Ch. v. 1. And *Joseph* was brought down into *Egypt*, he says, i. e. *I will draw them with Cords of Humanity, with the bands of love, and I will be to them as the lifters up of the Yoke from the Jaws of them, and I will let down and descend for meat to them, and there shall be a Wafer, or a piece of Bread upon the Earth: all these things our Tradition hath delivered.*

Of the Conversion of Bread into the flesh of the Messias, we read in the Commentaries of the same *Hadarsan* in *Ps. 136. v. 25. who giveth food to all flesh*, this is, says he, what is said, *Pl. 34. Taste and see how good the Lord is, because the Bread which he gives to all, is his own flesh, and while the bread is tasted it is turned into flesh, and this shall be a great wonder; and this of his flesh: Concerning his Blood, 'tis thus written in the Book Me-chilta, And ye have done wickedly against the blood of the Innocent; this is what is said, and I shall see blood, which shall be seen by me, and not by others; and concerning both, R. Cabana, manifestly declares upon Gen. 49. 11. Binding his Fole unto the Vine, and his Asses Colt unto the choise Vine. He washed his Garments in Wine, and his Cloths in the blood of Grapes, his Eyes shall be more red than Wine, and his Teeth whiter than milk: These words, says he, Binding his City to the Vine, for so the Rabbi reads it, the word which signifies a City, signifying also an As, diversly pointed shew, that the Sacrifice, which shall be made of Wine, shall not only be changed into the Blood of the Messias, but shall also be converted into the substance of his Body. His Eyes shall be redder*

redder than Wine, and his Teeth whiter than Milk, i. e. in the Sacrifice, which shall be made of Bread ; notwithstanding that it is whiter than Milk, the substance shall be turned into the substance of the Body of the Messias, and in that Sacrifice shall be the substance of the Blood of the Messias, red as Wine ; there will be also in the Sacrifice of Wine, the Blood and Flesh of Christ, and the same will be in the Bread, because the Body of the Messias cannot be divided, and reason requires as much. For, if the Flesh and Blood should be divided, they would be distinguished from one another ; but the Body of the Messias cannot be divided, as it is written, Ex. 12. & *substantiam non confringetis in eo*. Besides Flesh without Blood, and Blood without Flesh, are dead things ; but the Body of the Messias, after his Resurrection, because it shall be glorify'd, shall live for ever ; and hence it is said, *David the King of Israel shall live for ever* ; and therefore he said, His Eyes and Teeth, that his Speech might be the more comely, and the sense hid. This *verbatim R. Cabana*, who was long before the Nativity of Christ.

And, whereas he had made mention of that Text, *David the King of Israel*, &c. it is therefore says he, because the ancient Hebrews say, *David* was one of the names of the Messias, and that they prove chiefly from *Jerem. 30. 9.* *But they shall serve the Lord their God, and David their King, whom I will raise up unto them*, therefore because he says, *I will raise up*, in the future tense, therefore they say, these words of *Jeremiah* ought to be understood of the Messias, not of *David* himself, who lived long before. And therefore *R. Jonathas* translates them into Chaldee thus, i. e. *they shall serve the Lord their God, and obey David the Messias their King* : upon this they affirm, that one of the names of the Messias was to be *David* ; and *R. Cabana* rightly says, *Hence is that secret*, *David the King of Israel* always lives. That the Name of *David* was given to the Messias, *Galatinus* largely proves, *L. 3. C. 23.*

Galatinus

Galatinus goes on, and tells us, with a *notatu dignissimum addendum esse*. That R. Jofas upon that of Numbers 28. 2. *my offering of my Bread* (our English thought it more advantageous to read [*and my Bread*]: the word and in another Character) *and the fires of the savour of my sweetness, shall ye observe to offer in their due season, i. e. in tempore Messiaz, and thou shalt say to them, the Sacrifices which ye ought to offer shall be a Lamb, &c.* This is the Sacrifice which ye offer at present, but there shall be *Panis duarum facierum, before me always, Exod. 25. 30.* But why is it called the Bread of two Faces? the reason is, because, as says R. Judas, it shall be chang'd from the substance of Bread, when it shall be sacrificed into the substance of the Body of the Messiaz, who shall descend from Heaven. And the very same [He] shall be the Sacrifice, and he shall be Invisible, and not to be toucht or felt, of which thing the Seat of Elias is sufficient proof. And, our Masters say, for that reason is it called the Bread of two Faces, because in that Sacrifice there shall be two substances, the Divinity and Humanity. These things that Rabbi said, who was many years before Christ.

Now to give us an account of the Seat of Elias, says Galatinus, the Hebrew Doctors relate, how God gave this Privilege to Elias; That no Circumcision should be made, at which he should not be present. Wherefore the Jewish Masters ordained, that, as often as Circumcision was to be performed, two Seats gloriously adorned should be prepared; one in which he was to sit, who was to circumcise the Infant; another in which no body might sit, but should remain empty; because they said, that Elias was to come to sit in it. For that reason, R. Judas said, that the Seat of Elias gives sufficient testimony to the Body of the Messiaz, invisible and not to be toucht in the future Sacrifice of the Bread and Wine, lest the later Jews, whose unbelief he foresaw, should say the Body of Christ is not in this Sacrifice, because it can neither be seen nor toucht. When they both believe and confess, Elias in that Seat invisible, and not to be felt, and also, that the same Elias could exist in more places at the same time.

Aiter

After these many wonderful Prophecies of the Hebrews, he thinks it not a small advantage to prove the same in his seventh Chapter from the Rabbins Prophecies of the Efficacy of this Sacrifice, and the Dignity of the Priests that offer it, and their quality of life. Amongst other signs and figures delivered to the Hebrew Fathers, concerning this unexpressible Sacrament, that which concerns as well the wonderful Conversion of it, as its efficacy, in the Chaldee Interpreter of the most Holy Book of *Job* (whosoever he was) is not to be reckon'd amongst the meanest of the signs and figures of it. 'Tis this, *And the three Companions of Job perceived all the Miseries of Job which happen'd to him, to wit, when they saw the Trees wither, which were in their Gardens, and the Bread with which they were sustained, turned into living Flesh, and the Wine which they were going to drink, converted into Blood, and they departed each one from his place, and by the merit of this thing they were freed from their descent into that place, which was allotted them in Hell. They come together into one place, Eliphaz from the Country of Teman, Bildad from the Province Zuha, Tlophar from the Region Nahoma, that they might come to him [Job] to comfort him.*

He then relates out of *Rabbenu Hacados* in his Book *Gate Razeia*, i. e. the Revealers of Secrets, which is not to be omitted for their answering to the fifth Petition of *Antoninus*, Consul of the City of *Rome*, amongst other things he says, he found thus written by *Simeon* the Son of *Johai*, in a Book that is called *Mechar Hassadorb*, the search of Secrets. That when once the same *R. Simeon* praying in his double Cave, had seen *Elias* appearing and clothing himself like a High-Priest, and offering a Sacrifice, and therefore every one rejoicing; at length after many passages, he askt him, saying, *That Sacrifice which thou didst offer before God Holy and Blessed, what was it? Elias answered him, This is the Sacrifice, which after the Messias is come, the Priest shall Sacrifice to God Holy and Blessed. Then shall all Sacrifices cease which were*

E

formerly

formerly made. But they shall make that Sacrifice of Bread and Wine. Which as soon as the Priest shall exercise, all the Angels of Heaven bearing those sacred, and understanding those Holy words, coming forth from the mouth of the Priest, they shall wonderfully hate them, and tremble, and all being angry, will come to God, saying, O Lord of the World! How great is that honour thou hast given to Israel, who is full of sins, and thou hast not given to us, who in thy presence are clear from sin. God will answer and say, You have no reason to be angry with Israel, because you have come to me to pray for them. But because they are Sinners, and prone to sin, therefore, that I may forgive them, I have sent my Messias, and have taught them this excellent Law: but you, who cannot sin, do not want a Sacrifice or laud of this nature. Then the Angels, ceasing to be angry, will say, O Lord our God, how admirable is thy Name in all the Earth! because thy magnificence is exalted above the Heavens. Then God will be filled with mercy, and by the great virtue of those holy words which shall flow from the mouth of the Priests, and all that Sacrifices, which shall be sacrificed upon every Altar, shall be converted into the Body of the Messias. Then all the Angels, with their various Musick, shall speak out their greatest Lauds in the Presence of God, Holy and Blessed. Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Why then, says Capnio, those Priests are happy and blessed who offer this Sacrifice to God, and therefore they ought to be chaste and holy. They ought indeed, says Galatinus, as it is written, Lev. 21. 6. They will offer the Bread of their God, and therefore they shall be holy. All this word for word.

But what kind of Law this of the Angels ought to be, which in the time of the immolation of this Sacrifice they shall make, is easily apprehended from the words of Nebumiah the Son of Haccama, who in his Epistle, which he calls the Epistle of secret things, has these words, If any mortal could hear that Song so sweet and mellifluous, which the Angels sing, his Soul would be separated from the powers of the Body, and conjoined with that sweetness,

tim, Andreas, &c. they must suffer too. The Servant is not better than his Master. Though I know not why these Ancient Liturgies should be rejected, since I could never find what Authority, or what Example the Church of *England* had (against the Presbyterians) for a Liturgy in her Church, but these; unless they will rather own the Liturgy of the Church of *Rome* for their Example, who I think will not be denied to have derived hers from these, both that of the Church of *Rome*, and this of the Church of *England* agreeing so much with those ancient ones, in so many particulars as they do.

So that I may, I suppose, venture to produce an Expression or two out of those Liturgies, *Εὐχαριστῶ σε, &c.* Blessed God, by whom we are vouchsaf'd to change the immaculate Body of Christ and his precious Blood, &c. O Lord our God who hast offered up thy self for the life of the World, look upon us and this Bread, (and upon this Cup) and make it thy immaculate Body and precious Blood, for the participation of our Souls and Bodies, is the Language of St. Peter's Liturgy. *Εὐχαριστῶ σε, &c.* The Union of the most Holy Body and precious Blood of our Lord, and God, and Saviour Jesus Christ, are the words of the Priest when he breaks the Bread; and by and by he says, It is United, Sanctify'd, and Consummated, in the Name of the Father, Son, and Holy Ghost, now and for ever; then he Signs it with the Sign of the Cross, and says, Behold the Lamb of God; the Son of the Father, who taketh away the sins of the World, being slain for the life and salvation of the World, are the Language of St. James his Liturgy.

In St. Matthew's Liturgy, which the Ethiopians commonly use, we read thus, *Vere Christe Deus Noster, &c.* O Christ true God and Lord; who wast called to the Marriage in Cana of Galilee, and turn'dst water into Wine, in like manner do thou now, and bless. And a little after, Thou art the Bread of Life descending from Heaven, who before thou camest wast in the figure of a Lamb without spot for the Redemption of the World; now we humbly implore thy Goodness,

Goodness, O Lover of men, that thou wouldst shew thy face upon this Bread and this Cup, upon this portable Altar. Bless, sanctifie, cleanse [and then the Priest makes thrice the sign of the Crosse] and transfer this Bread into thy immaculate Flesh, and this Wine into thy precious blood; let it be an Holocaust, and an acceptable Medicine of Salvation for my Soul and Body. After Consecration the People cry, Amen, Amen, Amen. We believe, and are confident, and praise thee, O Lord our God: This is truly thy Body. The Priest goes forward to the Cup, and after his Consecration, The people say the same again; the Priest replies, This is truly the Body, this is truly the Blood of Emanuel our Lord, Amen. Credo, Credo, Credo. I believe, I believe, I believe. Amen. This is the Body, and this is the Blood of our Lord and Saviour Jesus Christ, which he took from our Holy and Immaculate Lady, the Virgin Mary, and united them with the Divinity, without mixture, or natural Copula, without the separation or permutation of the Divinity. Communion being done, the Deacon says, Let us give thanks to our Lord, we have his holy Body, and venerable Blood, i. e. the Body of Christ. At last the Priest says, Glory be to the Lord, who gave us his Holy Body, and his precious Blood: Glory be to the Divine Mary, who is our Glory, and who brought forth this Sacrifice for us.

I have partly hinted already, what my opinion of the future fate of these Authorities will be: But *vexat Censura*. He shall bring better matter against them, than Whimsical Glosses, or such pitiful Objections as are brought against *Dionysius the Areopagite*, that shall put me out of this good opinion of them, that they are, at least, too potent to be made inargumentative; nor can I imagine why their Authority should not be as currant in this matter, as for *sursum corda, levamus ad Dominum. Dominus vobiscum; Et cum spiritu tuo. Kyrie eleison, &c.* and many other particulars, both in the Roman Mass, and English C. Prayer Book, but that we can better digest these, than the most wholesome food that ever was, the

the Body, &c. For the Harpies were said always to have defiled the purest meats.

Dial. 3. c. 19. Suteably I read in *Theodoret*, *Ignatius* cited for these words, *Εὐχαριστίας καὶ προσφορῆς ἐν ἀνδράποτοις*, &c. They (the Saturniani, &c.) do not receive Eucharists and Oblations, because they will not confess the Eucharist to be the flesh of our Saviour Jesus Christ. Hard hearted men! would they not believe it to be as much his flesh as *Calvin* or *Zwinglius*? or as much an Oblation or Sacrifice as *Bishop Jewel*? Why sure the Jews would have been less Infidels, than they, if our Saviour had but explained his words in the sixth of *St. John's Gospel*, with the qualifying of Signs and Figures, as these worshipful Interpreters of his words do. For they might have seen with their own Eyes as much as any Gainsayers of Transubstantiation will, and so I must go on. *Dionysius l. 1. de Hierarch. Eccles. c. 3. p. 136.* thus speaketh to the Blessed Eucharist. O most Divine and Blessed Eucharist, vouchsafe to remove from thee the veils or coverings of those signifying signs, and appear to us perspicuously, and fill our spiritual Eyes with a singular and clear resplendency of thy light. Where we see he doth invoke the Sacrament it self, and desireth such things of it as are required only of God; which I think sufficiently imports, he thought him truly contain'd in the Sacrament, under the outward species of Bread and Wine.

St. Andrews, *Ego omnipotenti Deo*. And I, says he, every day Sacrifice to God the Immaculate Lamb, who, though truly Sacrificed, and his flesh truly eaten, remains whole and alive. Now truly eaten excludes eating in sign only or spirit. Besides a little below, where *Agæus* wonder'd and bid him explain how it could be, that the Lamb being eaten should remain whole and alive, and *St. Andrew* refused to explain the Mystery to him a Gentile: *Agæus* urg'd him, and would compel him by torments. At last he tells him, he can by no means come to the knowledge of this Mystery without Faith in Christ. But surely, if there be nothing in the Eucharist

ὁ δὲ διστάτω καὶ ἰσχυρὰ πλάσσει, τὰ πνευματικά τοις συμβολικαῖς ἀμφισβητῶν ἀντιμαρτυροῦνται. ὁπότε λαμβάνωμεν, τὸ λατρεῖν ἡμῶν ἀνάσσει, καὶ τὰς ψυχὰς ἡμῶν ἐκείνῃ ἐνταῖς καὶ ἀποκαλύπτει τοὺς οὐκ ὁρατοὺς.

Lib. de passionibus D.

charist but Bread signifying Christ, it is not so hard, even without Faith, to understand how Christ eaten in sign only, may remain alive and whole. For if the Image of any Prince be imprinted in Bread, that Prince may be eaten in effigie without any hurt to himself, so there is no difficulty in understanding this matter.

Justinus. 'Tis not, says he, common Bread, or common Drink we take, how then? why as the word of God, Jesus Christ our Saviour, was made flesh, so we are taught that our nourishment by Prayer, proceeding from him, being made the Eucharist, to be the flesh and blood of the same incarnate Jesus. Now our Saviour was made real flesh, and he could not say *ὅπως ἐδιδύχθην*, so we are taught, unless the Eucharist were really the Flesh and Blood too. For if he had meant only in sign, he had here the greatest reason in the World to have said so to the Emperour in this Apology for the Christians, to whom (besides other Crimes) it was objected, that in the Mysteries of their Religion they did eat Mans Flesh.

2. Apol. prope fin. Οὐ γὰρ ὡς κείνους ἀφ' ὧν, ἀλλ' κείνους πρὸς τὰ ταῦτα λαμβάνομεν, αἷον ἐν τρώγων διὰ λίαν τοῦ παρακαταθήκε Ἰησοῦς χριστοῦ ὁ σῶν τὴν ἡμετέραν σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔχων, ὅπως καὶ τὴν δι' ἐνός λίαν τὴν παρ' αὐτοῦ εὐχαριστήσαντες τρώομεν ἐξ ἧς αἷμα καὶ σῶμα κατὰ μεταβολὴν τρέφεται ἡμῶν, ἵνα

αἶμα τοῦ παρακαταθήκε Ἰησοῦ καὶ σῶμα καὶ αἷμα ἐδιδύχθην ἡμῶν.

Accordingly Irenæus demands, how it will appear to the Unbelievers in his Age, that Bread in the Eucharist is the Body of Christ, and the Wine his Blood, if they will not confess him the Son of the Creator of the World? and bids them to change their opinion, or abstain from offering it: *ἀλλὰ σὺν κορπῷ*, says he, we offer to him what is his, congruously preaching the Communication and Unity of flesh and spirit; for as that which is Bread from the Earth, perceiving the call of God, now is not common Bread, but the Eucharist, consisting of two things; one Earthly (i.e. the accidents) and the other spiritual: So our Bodies receiving the Eucharist are now now corruptible, having the hope of the resurrection. Now one less than the Son of the Maker of the World, might have imposed a new signification upon the Bread and Wine, as Jacob did upon his Children Reuben, thou art my might, Judah is a Lions Whelp, Zebulun is a Harve of Ships, &c. but certainly a true and real change must needs be meant, when Christ is proved to be the Creator,

tor,

L. 4. c. 34. Quomodo igitur constabit eis, cum panem in quo gratia est esse Domini sui, & calicem sanguinis ejus non ipsum sacrificatoris mundi Filium dicant, i. e. verbum ejus? Ergo aut sententiam mutant, aut abstinent offerendo que praedicta sunt; offervimus enim ei que sunt ejus, &c.

*Verbum ejus
per quod lig-
num fructifi-
cat, &c.*

tor, by this Argument, that Bread by virtue of Consecration, i. e. by his words is made his Body. For so *Irenæus* goes on. *That is the word of him by the which word the wood doth fructify, the springs do flow, who first giveth a kind of grass, then an Ear of Corn, lastly the Ear full of Wheat.* Nothing of all this done but by Omnipotency, and that Attribute belongs to none but God.

Quemadmodum enim qui est à terra panis percipiens vocationem Dei, jam non communis panis est, &c. sic corpora nostra percipientia Eucharistiam jam non sunt corruptibilia, spem resurrectionis habentia.

Besides *Irenæus* makes the comparison between the Eucharist and the Article of the Resurrection, now *quantum distat ortus ab occasu?* what a width do these two stand asunder? if the Eucharist be only significative.

Our Bodies really and truly after the Resurrection shall become Immortal, why then, according to this Father, the Bread after Consecration is truly become the Body of Christ. And the Centurists speaking of these two Authors, say, *Neither did they think Bread and Wine to be only naked figures of the Body and Blood of Christ, but according to his word and institution, the Flesh and Blood of Christ incarnate to be distributed.*

*Cent. 2. Col.
48.*

*Lib. 4. cont. Marcion. c. 40.
Figura autem non fuisset nisi veritatis esset corpus. Christus dicit per Jeremiam, adversus me cogitarunt cogitatum, dicentes venite, consiciamus lignum in panem ejus, scilicet crucem in corpus ejus.*

Tertullian tells us, he made Bread his Body, by saying *this is my Body*, and though he add i. e. *Figura corporis mei*; yet he tells us also, *it had not been the figure, unless it had been the truth*, and by referring it to *Jer. 11. 19.* He plainly shews, that Bread which was

the figure of Christ's Body in the Old Testament, now in the New is changed into the real and true Body of Christ. Nor is there any such repugnancy between the Body of Christ, and the sign and figure of his Body, but they may stand together. *Marcion* thought, that it was only a Phantasm of flesh which Christ took, building upon that of *St. Paul*, he took the form of a servant: To whom *Tertul.* answers, *Quasi non & figura, &c. as if figure, similitude and effigies did not belong to a substance*, alledging *Coll. 1. 15.* and then asks, *Nunquid ergo*

*Contra Marci-
on. l. 5. c. 20.
Phil. 2. 6, 7.*

ergo & hic, &c. Does the Apostle here where he places him in effigie Dei. Christ would not be true God in the likeness of God, if he were not true Man in the figure of Man. So in both the truth would be excluded, if effigies, likeness and figure be all a phantasm; and this Interpretation Calvin himself expressly confirms, *Inst. l. 4. c. 17. sect. 21.* But *De Resur. c. 8.* Tertullian plainly declares himself concerning the Eucharist, *Caro corpore & S.* The flesh is fed with the Body and Blood of Christ, that the Soul may be nourished of God, and this says he as really as the flesh is washed with water, or anointed with Oyl.

Here by the way I take notice how unsure a ground obscure Texts of Fathers are to build upon: for where-as Tertull. *l. 1. contr. Marcion. c. 14.* has this expression, *nec panem quo ipsum corpus suum representat*: Calvin lays hold of the word *Representat*, as if it could mean nothing but a naked imitation and empty similitude; and yet *Representare* is frequently used for *presentem facere*, as *representare pecuniam*, to pay money down present. *Reum aut rationes reipsa in jure exhibere*, to bring the accused party, or the accounts into open Court in Tully; *Lib. 4. cont. Marc. c. 22.* and 'tis as familiar with Tertullian himself, as when discoursing of Christs Transfiguration, he writes, *Deum n. 333. Patrem representasse Filium suum, &c.* That the Father represented his Son, by saying *this is my Son*, and so discoursing of the Resurrection of our Bodies, he says, *Carnem De Resur. c. 17. etiam representandam esse judicio*, that the flesh also is to be *n. 130.* represented in the judgment. But to his further Testimonies.

In his second Book *ad Uxorem*, speaking of Christian Women Married to Gentiles, and shewing that such Marriages are hurtful to the receiving of the Blessed Eucharist, he thus saith, *Non sciet Maritus, &c.* Thy Husband shall not know what thou dost tast before all other meats; and if he shall know, he doth not believe it to be him whom it is said to be.

Clemens Alex. says, Melchisedech King of Salem, Priest Strom. 4. non of the most high God, gave Bread and Wine in figure of the *longe à fin.*

Hom. 7. in *Eucharist* *is n'rov.* Now Origen comparing the forms and
 Num. *Ante* in figures of old with our truths, says, in former times Bap-
 anigmate fuit *tism* was in obscurity in the Cloud, and in the Sea : now re-
 Baptismus in *nubi*, & in generation is in kind in Water, and in the Holy Ghost. Then
 mari, nunc au- obscurely Manna was the food, but now in form the flesh of
 tem in specie the word of God is the true food, even as he saith, because
 regeneratio est my flesh is truly meat, and my blood is truly drink. And
 in aqua & in seeing drinking of blood is forbidden by God with so strong
 spiritu Sancto. commands, what people is this that useth to drink blood?
 Tunc in anig- To this he answers. But Christian People and Faithful Peo-
 mate erat ple beareth and embraceth these things, and followeth him,
 manna cibus, who saith, unless you shall eat my flesh and drink my blood,
 nunc autem in specie caro. who shall not have life in you ; because my flesh is truly meat
 verbi Dei est and my blood is truly drink. Likewise, When thou recei-
 verus cibus, si- west the holy meat, and that incorruptible Banquet, when
 cut & ipse thou dost enjoy the Bread and Cup of Life, thou eatest and
 dixit. Quia thou dost enjoy the Bread and Cup of Life, thou eatest and
 caro mea vere drinkest the Body and Blood of Christ, then our Lord enter-
 est cibus & eth under thy roof, and therefore then humbling thy self, imi-
 sanguis meus tate this Centurion, and say, Lord I am not worthy that thou
 vere est potus. shouldst enter under my roof ; and we, who study to please
 Hom. 16. in the Creator in all things, with Prayers and groing of thanks
 Num. Cum tam validis for benefits received, eating breads, made by Prayer a certain
 preceptis cibus Holy and sanctifying Body.
 sanguinis in- terdicatur d.

Deo, quis est iste populus, qui in usu habet sanguinem bibere? Populus Christianus popu-
 lus fidelis audit hec & amplectitur & sequitur eum qui dicit, Nisi manducaveritis car-
 nem meam, &c. Hom. 5. in diversis. Quando sanctum cibum illudq; incorruptum acci-
 pis apulum, quando vite pane & poculo frueris, manducas & bibis corpus & sanguinem
 Domini, tunc Dominus sub tellum tuum ingreditur. Et tu ergo humilians te metipsum, imi-
 tare hunc Centurionem, Domine non sum dignus, &c. L. 8. contr. Celsum. Nos qui re-
 rum omnium conditori placere studemus cum precibus & gratiarum pro ejus collatis in
 nos beneficiis actiōne, oblati paubus vescimur, qui utiq; ex oratione & precibus in san-
 ctius quoddam corpus constatur.

Serm. de Coena D. Nro in Eccle-
 sie Sancte sacrificio ulla sit macula,
 sed pura simplicitas, & innocentia
 vite in una Ecclesia Catholica domo,
 a fidelibus de Aegypto egredientibus,
 transito mare rubro, totis Christi
 sanguine affictibus, offeratur. Coena
 itaq; disposita, inter Sacramentales
 epulas obviarent sibi instituta anti-

St. Cyprian. Let there be no spot in the
 Sacrifice of the Holy Church, but pure
 simplicity and innocency of life, in the one
 House of the Catholic Church. Let the
 faithful going out of Egypt, having past
 over the red Sea, their affections washt
 in the blood of Christ, offer their Sacrifice :

see: Supper therefore being disposed, amongst Sacramental Banquets they met with old and new Institutes, and the Lamb being consumed, which ancient tradition set before them, our Master sets before his Disciples inconsumptible meat, not wrought out by cost and art; but the nourishment of immortality is given, differing from common meat, retaining the shew of corporal substance, but by the invisible efficiency of the Divine power proving, that his Presence is present. The Sacraments signified in times past from the time of Melchisedec, now appear, and our High Priest brings forth Bread and Wine to these Children, who doing the works of Abraham, he says, this is my Body. They had eaten and drank of the same Bread in its visible form, but before those words it was common meat, so only for the nourishing the Body; but after it was said by the Lord, Do this in remembrance of me; This is my flesh, and this is my Blood, as often as this is done with these words, and this Faith, this substantial Bread and Cup, made sacred by solemn Benediction, is profitable, or available for the Life and Salvation of all Mankind. The difference of spiritual and corporal Meat is manifested, that it was one thing which was formerly set before you and consumed (yet that was Bread, Manna, a Lamb, &c.) another which was given and distributed by our Master (which this Father told us before is immortal) as long as those meats, which were prepared for this Festival day, were taken by the Apostles, the memory of the

quæ & nova, & consumptio agto, quem antiqua traditio proponebat, inconsumptibilem cibum magister apponit discipulis: nec jam ad elaborata impensis & arte convivia populi invitantur, sed immortalitatis alimonia datur, à communibus cibis differens, corporalis substantie retinens speciem, sed virtutis Divinae invisibili efficietia probans adesse presentiam. Significata olim à tempore Melchisedec produnt Sacramenta & filiis Abrahe facientibus opera ejus summus sacerdos panem profert & vinum. Hoc est inquit meum corpus. Manducaverant & biberant de eodem pane secundum formam visibilem, sed ante verba illa, cibus ille communis, tantum nutriendo corpori commodus erat. Sed ex quo à Domino dictum est; hoc facile in meam commemorationem. Hac est caro mea & hic est sanguis meus: quotiescunq; his verbis & hac fide altum est Panis iste substantialis & calix benedictione solemniter sacratum ad totius hominis vitam salutemq; proficit Manifestata est spiritualis & corporalis cibi distantia, aliud fuisse quod prius est appositum & consumptum; aliud quod à magistro datum est & distributum. Quamdiu cibi illi qui ad diem festum erant parati, à convalescentibus Apostolis sumebantur, veteris Pasche agebatur memoria: necdum Judas ad veterem vitam pertinet, diabolo invadente & occupante animum ejus egredi cogebatur: Sed ubi sacrum cibum mens perfida tetigit & sceleratum os panis sanctificatus intravit parricidalis animus vim tanti Sacramenti non sustinens quasi palea de area exsufflatus est & præceps cucurrit ad proditionem & precium ad desperationem & laqueum orta fuit aliquando, sicut in Evangelio Johannis legitur de novitate verbi hujus questio, & ad doctrinam mysterii hujus obstupuerant auditores,

cum diceret Dominus : Nisi manduca-
veritis carnem filii hominis, &c. quod
quidam non credebant nec poterant
intelligere, abierunt retro : quia hor-
rendam eis & nefarium videbatur
vesci carne humana, existimantes hoc
eo modo dici, ut carnem ejus vel e-
lixam vel assam sectamq; membratim
edere docerentur — sed in cogita-
tionibus ejusmodi caro & sanguis non
prodest quicquam : quia sicut ipse ma-
gister exposuit, verba hec spiritus &
vita sunt, nec carnalis sensus ad in-
tellectum tante profunditatis penetrat
nisi fides accedat. Hoc Sacramen-
tum aliquando corpus suum, aliquando
carnem & sanguinem, aliquando panem
Christus appellat, portionem vitam
eterna Panis iste communis in car-
nem & sanguinem, mutatus, procurat
vitam. Panis iste quem Dominus
discipulis porrigebat non effigit sed
natura mutatus Omnipotentia verbi
factus est caro ; & sicut in persona
Christi humanitas videbatur & late-
bat divinitas, ita Sacramento visi-
bili ineffabiliter divina se insudit ef-
fentia.

old Pasch was commemorated, nor was
Judas yet (the Devil entering into him
and possessing his mind) compell'd to go
out. But when his perfidious Soul toucht
the sacred meat, and the Holy Bread hath
entred his wicked mouth, his Parricide
Soul, not abiding the Power of so Great
a Sacrament, is blown forth as chaff
from the floor, and he runs head-long to
his Treason. There sometime arose a Que-
stion, says he, as we read in the Gospel
of St. John, concerning the newness of
these words, Unless ye shall eat the Flesh
of the Son of Man ; at the Doctrine of
this mystery the hearers stood amazed,
which some, because they did not believe,
nor could understand, went back, be-
cause they thought it a horrid thing to
eat mans flesh, thinking it to be spoken in
this sense, that they should be taught to
eat his flesh boyl'd or roasted, being cut
into joints. But in such cogitations flesh
and blood profiteth nothing, because our

Master himself expounded them, these words are spirit and
life ; nor does carnal sense penetrate to the understanding of
this depth, unless Faith be added. Christ sometimes calls this
Sacrament his Body, sometimes Flesh and Blood, sometimes
Bread, a portion of Eternal Life. This common Bread
chang'd into his Flesh and Blood procures Life. This Bread
which the Lord did reach to his Disciples, changed not in
form or figure, but in nature ; became flesh by the Omnipotency
of the Word ; and even as in the Person of Christ, the hu-
manity was seen, and the Divinity lay hid, so the Essence in-
fused it self after an unspeakable manner into the visible Sa-
crament. Now neither did the Old Law forbid the ta-
king of flesh and blood in Figure, for the Jews did drink
in Figure the Blood of Christ, in drinking the water
which flowed from the Rock, and the Paschal Lamb

was

was a figure of Christ sacrificed upon the Cross. Nor is Omnipotency required to give a signification to any substance; and if the change be only by adding a new sign, how can the Bread be said to be chang'd, *non effigie sed natura*? Lastly, the Divinity was truly and really latent in Christs Humanity, therefore the Body and Blood must be truly and really latent under the forms of Bread and Wine; which to be St. Cyprians meaning, appears even by the word *Ineffabiliter*, is in sign and figure only in an ineffable or unspeakable manner. Ursinus in his *Commonefactio* confesseth St. Cyprian is so clear, that many things are spoken by him which seem to establish Transubstantiation.

Eusebius Emis. *The Invisible Priest doth change, through a secret power of his word, the visible Creatures into the substance of his Body and Blood.* And again, *When the Creatures, which are to be blessed, are placed upon the Altars, before they be consecrated with the Invocation of the Highest Power, they are the substance of Bread and Wine; but after the words of Christ, they are the Body and Blood of Christ; what marvel, if those things, which he could create by his word, he can change, being already created?* Nay, it seems matter of less miracle, if what he is acknowledged to have created of nothing, being created, he be able to change it into better. Consider again with thy self, what can be difficult to him to whom it was easy to raise up things visible and invisible, by the power and authority of his will? Let all doubts of infidelity depart from thee, since he, who is the Author of the gift, is witness of the Truth. To know and perceive the Sacrifice of the true Body, let the Power of him, who consecrateth it, confirm thee therein.

ha autem Christi corpus & sanguis est Christi. Quid mirum autem si ea, quae verbo creare potuit, possit creata convertere? imo jam minoris videtur esse miraculi, si id quod ex nihilo agnoscitur condidisse jam conditum in melius valeat commutare. Require, quid ei possit esse difficile, cui facile fuit visibilia & invisibilia voluntatis imperio suscitare. Recedat omne infidelitatis ambiguum, quandoquidem qui autor est muneris, ipse testis est veritatis. Ad cognoscendum & percipiendum sacrificium veri corporis, ipsa se roborat potentia consecrantis.

Serm. de Corp. Dom. *Invisibilis sacerdos visibiles creaturas in substantiam corporis & sanguinis verbo suo secreta potestate commutat. Quando benedicendae verbis caelestibus creature sacris altari-bus imponuntur, antequam invocatione summi nominis consecrentur, substantia illi est Panis & Vini; post ver-*

Hilarius

drink above others; and gives himself to them, as he said, he that eateth my flesh, and drinks my blood, remains in me and I in him, and shall not see death; and elsewhere. The Soul profiteth, which the Life of the Holy Spirit being received, hath eaten down the Lamb; and being anointed with his Blood, hath eaten the true Bread, the Living Bread.

Rom. 47. Προ-
 πόλει ἡ ψυχὴ λα-
 βῆσα ζωνν
 σπένδματος ἀγίου
 καὶ ὑπακουσάμενη
 τῷ ἀγίῳ καὶ χει-
 ροθεύσα πρὸ πίματι

Gregory Nyssen. *Wherefore we now truly believe, even by the word of God, that the sanctified Bread is changed into the Body of the word of God. That these things, which are seen, are changed into that Body of our Lord, is to be attributed to the virtue of the Benediction, ἡμαμεν ἄρα εἰς τὸ σῶμα τῷ θεῷ λόγῳ μεταποιεῖσθαι.* It is to be consider'd, how it can be effected, that that very same Body, can daily throughout the whole World, be distributed to so many thousand of the Faithful, it notwithstanding remaining whole in itself, and whole and intire in every part. Yes, easily in sign or

Orat. Catech.
36. 37.

figure. Again, Even as a little Leaven doth make the whole mass like it self, so that Body which is made immortal entering into our Body, doth transfer and change it into it self. And after, That Body is joined with the Bodies of the faithful, that by that Conjunction with the immortal Body, Man may be made partaker of Immortality. And our Lord preventing the violence of the Jews, being both Priest and Lamb, made himself a Sacrifice. But thou demandst of me when this did happen? Even then when he did give to his Disciples his Body to eat, and his Blood to drink.

Cat. Myst. I.
 ὁ ἀριος καὶ ὁ εἰς
 τὸν ὑπερστίος
 ἀπὸ τῆς ἀρχῆς
 πηκλίσσας τὸ
 πορροκυντῆς
 τοιμῆος, ἀριος
 ἢ καὶ εἰρος λιτὸ
 ὁπικλίσσας δι
 γανομῆης, ὁ μ
 ἀριος γίτῃτος σ
 μα χεῖρ· ὁ δ
 μαριος, ἀκ ἔτι α

St. Cyril of Hier. *The Bread and Wine of the Eucharist, before the Holy Invocation of the Adorable Trinity, was simple Bread and Wine; but after Invocation, truly the Bread is made the Body of Christ, and the Wine the Blood of Christ. The Bread of the Eucharist, after the Invocation of the Holy Spirit, is no more common Bread, but the Body of Christ.*

μα χειρῶ. ὁ δὲ οἶνος αἶμα χειρῶ. Cat. 3, ὁ ἄρτος τ' ἐν χειρὶ τῆς μητρὸς τ' ἐπὶ πλῆσιν τῶν ἀνδρῶν οἰνοῦ-
μαλος, ἐκ ἐπὶ ἄρτος λίτος, αἶμα σῶμα χειρῶ.

This

This Doctrine of St. Paul, says he in the beginning of his fourth Catech. ad Neoph. is of force to make you assured of the Divine Mysteries — Seeing therefore Christ himself so affirms and says of the Bread, this is my Body: who after this dare doubt of it? and he confirming it saying, this is my Blood, who I say can doubt, and say, This is not his Blood? He sometimes changed Water into Wine, which is near to Blood, in Cana of Galilee, by his only will; and shall he not be worthy of our belief, that he had changed Wine into Blood? If, being invited to corporal Marriages, he wrought a stupendous Miracle, shall we not much more confess, that he gave his Body and Blood to the Sons of his Spouse? Wherefore let us take the Body and Blood of Christ with all assurance; for under the species of Bread is given his Body, and under the species of Wine is given his Blood: That his Body and Blood being taken, thou maiest be partaker of his Body and Blood. For so we are made Christophori, Bearers of Christ, when we shall have received his Body and Blood into our Members — Do not thou therefore consider it as naked Bread, and naked Wine; for they are the Body and Blood of Christ, according to our Lords affirmation; although thy sense suggest this to thee, yet let Faith confirm thee. Do not judge the thing by the taste, but rather take it for most certain from Faith; so that thou doubt not at all that the things given are the Body and Blood Knowing this, and taking it for a most certain Truth, that this Bread which is seen by us, is not Bread, although thy taste perceive it to be Bread, but the Body of Christ; and the Wine, which is beheld by us, although it seems Wine to the sense of tasting, yet is not Wine, but the Blood of Christ. And

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neer

Και αὐτὸ τὸ μακάριον Πάολο εἰς διδασκαλίαν ἔχον καθίσταται ἀπαρρητορῶντες ὑμᾶς περὶ τῆς θείας μυστηρίων --- αὐτὸ δὲ ἀποφασίζοντα, ἡ ἐπιστολὴ αὐτῶ τῷ ἄρτι τὴν με ἐστὶ τὸ σῶμα, τίς τοῦ μάλιστα ἀμφιβάλλοντος λαοῦ τοῦ αὐτοῦ βαρβαρῶς μὲν ἡ ἐκρήματα τὴν με ἐστὶ τὸ αἷμα, τίς οὐκ αἰσίου ποτὶ λέγει μὴ εἶναι αὐτὸ αἷμα. Τὸ ὅσον ποτὶ εἰς οὖνον μεταβιβάζεται οὐκ αἰσίου αἷμα, ἐν Κανᾷ τῆς Γαλιλαίας ἡ δὲ αἰτίστος ἐστὶν οὖνον μεταβαλεῖν εἰς αἷμα. Εἰς γὰρ οὖνον σωματικὴν κληθεῖς, ταύτην ἰθαυμάτην ἔργον τῆς παρὰ θεοῦ ἐστίν, ἡ τοῖς ὕστερον ἡ παρὰ ὃ μόνον τὸ ὑπολαύσει τὸ σῶμα τοῦ αὐτοῦ ἡ τὸ αἷμα τοῦ οὐρανίου οὐκ ἀπορρητορῶνται; ὅτι μετὰ πάσης πληροφορίας οὗ σωματικὸς ἡ αἱματικός μεταλαμβάνεται χειρὶς --- οὗ τῷ ἄρτι εἰδόμεναι οὗ τὸ σῶμα ἡ οὗ τῷ οὖνον εἰδόμεναι οὗ τὸ αἷμα. ἵνα γὰρ μεταλάβω σῶματος ἡ αἱματος χειρὶς --- ὅτι γὰρ χειρὶς οὐκ ἔστιν, τὸ σῶμα τοῦ αὐτοῦ ἡ αἷματος εἰς τὸ ἑμῶν ἀναδεδωμένον μέλη. --- Μὴ ἀπορρητορῶντες ὅτι αἱ τοῦ αἵματος ἡ τῆς οὖνον σῶμα γὰρ ἡ αἷμα χειρὶς ἡ δὲ ἀπορρητορῶντες τοῦ γὰρ οὖνον ἀπορρητορῶντες εἰ γὰρ ἡ αἱ τοῦ οὖνον οὗ τὸ σῶμα, ἀλλὰ ἡ τῆς οὖνον σῶμα βιβάζεται --- μετὰ τῆς γὰρ οὖνον σῶμα τοῦ αἵματος, ἀλλὰ μετὰ τῆς γὰρ οὖνον σῶμα τοῦ αἵματος ἀπορρητορῶντες ἀπορρητορῶντες, σῶμα τοῦ αἵματος χειρὶς καὶ εἰδόμεναι. Ταῦτα μετὰ ἡ ἀπαρρητορῶντες, ὅτι οὐκ ἀπορρητορῶντες, ἡ ἡ τῶ γὰρ οὖνον αἱ τοῦ αἵματος αἱ τοῦ αἵματος, ἡ οὐκ ἀπορρητορῶντες, ἡ οὖνον ἐστὶν, ἡ ἡ γὰρ οὖνον τὸ μέλη, ἀλλὰ αἱ τοῦ αἵματος. Εἰτα μετὰ τὸ κατεργασθῆναι οὗ τὸ σῶμα τοῦ αἵματος χειρὶς ἀπορρητορῶντες ἡ τῆς οὖνον τὸ αἷμα τοῦ αἵματος ἀπορρητορῶντες, ἀλλὰ οὐκ οὖνον ἡ τῶ σῶμα ἀπορρητορῶντες ἡ οὐκ ἀπορρητορῶντες, ἡ τῶ σῶμα τοῦ αἵματος τοῦ αἵματος.

Priest does not use his own words, but the words of Christ. Therefore the word of Christ makes this Sacrament. Which word of Christ? Truly that by which all things were made. The Lord commanded and Heaven was made. The Lord commanded and the Earth was made. The Lord commanded and the Seas were made. The Lord commanded and every Creature was generated. Thou seest therefore how powerful the word of Christ is. If there be therefore so great a force in the word of our Lord Jesus, that those things begin to be which were not, by how much more powerful is it that those things may be which were, and may be changed into another? Heaven was not, the Sea was not, the Earth was not. But hear him saying, He said and they were made, He commanded and they were created. Therefore that I may answer thee, it was not Christ's Body before Consecration, but after Consecration; I tell thee, that now it is the Body of Christ.

And in his fifth Chapter. Before consecration it is Bread, but when the words of Christ are added, it is the Body of Christ. Lastly, Hear him saying, Take, eat all of this, This is my Body. Therefore see in how great instances the word of Christ is powerful to convert all things. Furthermore our Lord Jesus himself testifies to us that we receive his Body and Blood; ought we to doubt

sermonibus Christi. Ergo Sermo Christi hoc conficit Sacramentum. Quis sermo Christi? Nempe is quo facta sunt omnia. Jussit Dominus & factum est Caelum. Jussit Dominus & facta est terra. Jussit Dominus & facta sunt maria. Jussit Dominus & omnis creatura generata est. Vides ergo quam operatorius sit sermo Christi. Si ergo tanta vis est in sermone Domini Jesu, ut inciperent esse quæ non erant: quanto magis operatorius est, ut sint quæ erant & in aliud commutentur? Caelum non erat; mare non erat, terra non erat, sed audi dicentem: Ipse dixit & facta sunt, ipse mandavit & creata sunt. Ergo tibi ut respondeam, non erat corpus Christi ante consecrationem sed post consecrationem, dico tibi, quod jam corpus est Christi, lib. 4. de Sacramentis c. 4.

Antequam consecraretur Panis est, ubi autem verba Christi accesserint, corpus est Christi. Denique audi dicentem: Accipite & edite ex eo omnes, Hoc est corpus meum. Ergo videte quantis generibus potens est sermo Christi universa convertere. Deinde ipse Dominus Jesus testificatur nobis quod corpus suum accipiamus & sanguinem. Nunquid debemus

doubt of his fidelity and testimony? It was truly a great and venerable thing, that Manna rained out of Heaven to the Jews. But understand. Which is greater, Manna from Heaven, or the Body of Christ? Truly the Body of Christ, who is the Author of Heaven. Furthermore, who hath eaten Manna is dead. Who-soever shall eat this Body, his sins shall be forgiven, and he shall never dye. Therefore thou dost not say Amen in vain, now confessing in spirit that thou receivest the Body of Christ. The Priest says to thee, The Body of Christ, and thou sayest Amen, that is, it is true. What thy tongue confesses let the affection of thy mind believe.

Cap. 6. He recites some part of the Canon of the Mass thus. Therefore mindful of his most glorious Passion, and of his Resurrection from the dead, and his Ascension into Heaven, we offer to thee this immaculate Host, this reasonable Host, this unbloody Host, this Holy Bread and Chalice of Eternal Life. And we pray and beseech thee, that thou wouldst receive this oblation on thy High Altar by the Hands of thy Angels, as thou didst vouchsafe to receive the gifts or sacrifices of thy just Child Abel, and the Sacrifice of our Patriarch Abraham, and what thy most High Priest Melchisedec offered unto thee.

de ejus fide & testificatione dubitare? Magnum quidem & venerabile, quod manna Judæis pluit è cælo. Sed intellige. Quid est amplius manna de cælo, an corpus Christi? Corpus Christi utique, qui author est cæli. Deinde manna qui manducavit, mortuus est. Qui manducaverit hoc corpus, fiet ei remissio peccatorum & non morietur in æternum. Ergo non ociose tu dicis Amen. Jam in spiritu confitens quod accipias corpus Christi. Dicit tibi sacerdos, corpus Christi. Et tu dicis Amen, hoc est verum. Quod confitetur lingua teneat affectus.

Ergo memores gloriosissimæ ejus Passionis, & ab inferis resurrectionis & in cælum ascensionis, offerimus tibi hanc immaculatam hostiam, rationabilem hostiam, incruentam hostiam, hunc panem sanctum, & calicem vitæ æternæ; & petimus & precamur, ut hanc oblationem suscipias in sublimi altari tuo per manus angelorum tuorum, sicut suscipere dignatus es munera pueri tui justii Abel, & sacrificium Patriarchæ nostri Abraham, & quod tibi obtulit summus sacerdos Melchisedec.

entendebat. Et nonne
etiam

etiam
Etiam

To which let me subjoin those words of his upon the 38 Psalm. *Although Christ now may be thought not to offer up (or sacrifice) yet himself is now offered up upon Earth when his Body is offer'd up. And lib. 6. de sacramentis c. 1. Even as our Lord Jesus Christ is the true Son of God, not as men are his Sons by grace, but as a Son of the substance of his Father, so it is his true Flesh, even as himself said, which we take, and his true Blood which we drink. Again, l. 3. de Spiritu Sancto c. 12. Expounding those words of the 98 Psalm. Adorate scabellum pedum ejus: By the Footstool of the Earth is understood, and by the Earth the flesh of Christ, which we now adore in the Mysteries, and which the Apostles adored in our Lord Jesus Christ. Now if this Adoration plainly demonstrate the real and substantial presence of the Body of Jesus Christ; so does also his pious Invocation in his first preparatory Prayer before the Mass. O most sweet Bread, heal the Palat of my heart, that I may tast the sweetness of thy love. Heal it of all languishing that I may love no fairness but thee. Most candid Bread, having in thee all delight, and all sweetness of tast, who always refresheth us; let my heart feed upon thee, and let the bowels of my Soul be filled with the sweetness of thy tast. The Angel eat thee plentifully, let*
poor

Etsi nunc Christus non videtur offerre, tamen ipse offertur in terris quando Christi corpus offertur. Circa med.

Sicut verus est Dei filius Dominus noster Jesus Christus, non quemadmodum homines per gratiam, sed quasi filius ex substantia Patris: ita vera ejus caro est, sicut ipse dixit, quam accipimus, & verus ejus sanguis est quem potamus.

Per scabellum terra intelligitur, per terram autem caro Christi, quam hodieq; in mysteriis adoramus & quam Apostoli in Domino Jesu adorarunt.

Panis dulcissime sana palatum cordis mei, ut sentiam suavitatem amoris tui; sana. ab omni languore, ut nullam præter te amem pulchritudinem. Panis candidissime habens in te omne delectamentum, & omnis saporis suavitatem, qui nos semper reficis, comedat te cor meum & dulcedine saporis tui repleantur viscera animæ meæ. Manducat te Angelus pleno-

poor Pilgrim man eat thee to the best of his capacity, that being recreated with such a Viaticum, he may not faint in his way. O holy Bread; O living Bread. Beautiful Bread. Clean Bread, which descendedst from Heaven, and givest life to the World, come into my Heart, and cleanse me from all defilement of flesh and spirit; enter into my Soul, heal and sanctifie me within and without. Be thou my Safeguard, and the perpetual Salvation of my Body and Soul; Drive from me all those that lay snares for me, let my Enemies depart far from thy Presence, that being fortify'd by thee within and without, I may in a strait path come to thy Kingdom, where thou dost not act by mysteries, as in this life, but we shall see thee face to face, when thou shalt deliver up the Kingdom to thy Father, and God shall be all in all. Sure this Holy Father did not only believe Christs real and substantial Presence, but even beheld it with the Eye of Faith, and that his Reader may do so too, hear him discoursing and proving it most wonderfully in his ninth Chapter, *de is qui mysteriis instantur*. Perhaps thou wilt say, I see another thing why dost thou affirm I receive the Body of Christ? That now remains for us to prove. How great Examples do we use to prove that it is not what nature hath form'd it, but what the Benediction

pleno ore, manducet te peregrinus homo pro modulo suo, ne deficere possit in via, tali recreatus viatico. Panis Sancte, Panis vive, Panis pulcher, Panis munde qui descendisti de Cælo, & das vitam mundo; Veni in cor meum; & munda me ab omni inquinamento carnis & spiritus. Intra in animam meam, sana & sanctifica me intus & exterius. Esto tutamen & perpetua salus corporis & animæ meæ. Repelle à me insidiantes me. Hostes recedant procul à præsentia tua, ut foris & intus per te munitus recto tramite perveniam ad tuum regnum, tibi non mysteriis sicut in hoc tempore agitur, sed facie ad faciem te videbimus, cum tradideris regnum tuo Patri & erit Deus omnia in omnibus.

Forte dicas: aliud video, quomodo tu mihi asseris quod Christi corpus accipiam? & hoc nobis adhuc supereft, ut probemus. Quantis igitur utimur exemplis, ut probemus non hoc esse quod natura formavit, sed quod benedictio

hath consecrated it, and that the force of the Benediction is greater than that of Nature, because by Benediction even nature it self is changed. Moses held a Rod, he threw it on the ground, and it is made a Serpent; again he took this Serpent by the tail, and it returned to the nature of a Rod again. Thou seest therefore by prophetick grace Nature twice changed, both of the Serpent and the Rod. The Rivers of Egypt did run with a pure stream of water, on a sudden blood began to break out from the Veins of the Fountain. There was no drink in the Rivers. Again, at the Prayers of the Prophet the blood of Rivers ceased, and the nature of water returned. The People of the Hebrews were inclosed on every side; on this side wall'd up by the Egyptians, on the other beleaguerr'd by the Sea: Moses lifted up his Rod. The Waters divided themselves and froze up in fashion of Walls, so a foot-way appeared between the Waters. Jordan turned back against its nature, into the head of its own Fountain. Is it not clear, that the nature, whether of the waves of the Sea, or of River Courses, were chang'd? The people of our Fathers were dry, Moses toucht the Rock; and water flowed from it. Did not grace work above nature, that the Rock should vomit water, which it had not by nature? The River Marah was bitter,

dictio consecravit majoremq; vim esse benedictionis quam natura, quia benedictione etiam natura ipsa mutatur. Virgam tenebat Moses, projecit eam & facta est serpens: rursus apprehendit caudam serpentis, & in virgæ naturam revertitur. Vides igitur Prophetica gratia bis mutatam esse naturam, & serpentis & virgæ. Currebant Egypti flumina puro aquarum meatu. Subito de fontium venis sanguis cepit erumpere. Non erat potus in fluviis. Rursus ad prophetæ preces cruor cessavit fluminum, aquarum natura remeavit. Circumclusus undiq; erat populus Hebræorum, hinc Egyptiis vallatus, inde mari clausus; virgam levavit Moses, separavit se aqua, & in murorum speciem congelavit, atq; inter undas via pedestris apparuit. Jordanis retrorsum conversus contra naturam in sui fontis revertitur exordium. Nonne clarescit naturam vel maritimorum fluctuum vel fluvialis cursus esse mutatam? Sitiabat populus patrum, tetigit Moses petram, & aqua de petra fluxit. Nunquid non præter naturam operata est gratia, ut aquam vomeret Petra quam non habebat natura? Marath fluvijs amarissimus erat, ut sitiens populus hiberi non posset. Misit Moses lignum in aquam & amaritudinem suam aquarum natura deposuit, quam

bitter, so that the People being very thirsty could not drink of it. Moles cast wood into waters, and the nature of the waters threw off their bitterness, which infused grace presently reduced to a good temper. In the time of Elizeus the Prophet, one of the Sons of the Prophets let fall his Axe-head into the Waters, and it presently sank to the bottom. He that had lost it intreated Elisha; Elisha also cast down a Stick into the waters, and the Iron swam. Verily we also know this to have been done above nature; for the nature of Iron is heavier than Water. Therefore we see that grace is of a greater virtue than nature; and yet hitherto we relate the grace of Prophetick Benediction. But if humane Benediction were of such force to convert nature, what shall we say of the Divine Consecration it self, where the very words of our Lord and Saviour operate? For that Sacrament which thou receivest is wrought by the word of Christ. And if the word of Elias was of that power to bring fire from Heaven, shall not the word of Christ be of power to change the nature of the Elements? Thou hast read of the work of the whole World. He said the word and they were made, he commanded and they were Created. Therefore the word of Christ which could make what was not out of nothing, cannot it change those things which are into what they

quam infusa subito gratia temperavit. Sub Helizæo Propheta uni ex filiis prophetarum excussum est ferrum de securi & statimmersum est. Rogavit Helizæum qui amiserat ferrum, Misit etiam Helizæus lignum in aquam & ferrum natavit; utiq; & hoc præter naturam factum esse cognoscimus. Gravior est enim ferri species, quam aquarum liquor. Advertimus igitur majoris esse virtutis gratiam quam naturam; & adhuc tamen prophetica benedictionis numeramus gratiam. Quod si tantum valuit humana benedictio, ut naturam converteret, quid dicimus de ipsa consecratione divina, ubi verba ipsa Domini Salvatoris operantur? Nam Sacramentum istud quod accipis, Christi sermone conficitur. Quod si tantum valuit sermo Helie ut ignem de cælo deponeret; non valebit Christi sermo ut species mutet Elementorum? De totius mundi operibus legisti. Quia ipse dixit & facta sunt, ipse mandavit & creata sunt, sermo ergo Christi, qui potuit ex nihilo facere quod non erat: non potest ea quæ sunt, in id mutare quod non erant? Non enim minus est novas rebus dare, quam mutare naturas. Sed quid argumentis utimur? suis utamur exemplis incarnationisq; exemplis astruamus mysterii veritatem. Nunquid

they were not ? For it is not a less matter to give new natures to things, than to change natures. But why do we use arguments ? Let us use his Examples , and let us confirm the truth of this Mystery by the Example of his Incarnation. Did the custom of Nature take place when our Lord Jesus was born of the Virgin Mary ? If we look into the Order of nature , a Woman that she may bring forth must know a Man. It appears therefore , that the Virgin brought forth contrary to the order of nature ; and this Body which we make is from the Virgin. Why dost thou here debate the order of nature in the Body of Christ , when our Lord Jesus is born of a Virgin contrary to nature ? It is verily the true flesh of Christ which was crucified and buried, it is therefore truly the Sacrament of his flesh. Our Lord Jesus himself says, This is my Body. Before the Benediction of the Heavenly words it is named another substance, after Consecration it is manifested his Body. He calls it his Blood. Before Consecration it is call'd another thing, after Consecration it is named Blood ; and thou sayest Amen, i.e. it is true. What thy mouth speaks let thy mind inwardly confess : What thy word sounds let the affection of thy Heart think.

Thus, Dear Christian, thou hast heard this Holy Father both praying and preaching a real substantial Conversion of the Bread and Wine into the very Body and Blood of thy Saviour, and in

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preaching

Nunquid naturæ usus præcessit cum Jesus Dominus ex Maria nasceretur ? Si ordinem quærimus, viro mixta femina generare consuevit. Liqueat igitur quod præter naturæ ordinem virgo generavit ; & hoc quod conficimus corpus ex Virgine est. Quid hic quæris naturæ Ordinem in Christi corpore, cum præter naturam sit ipse Dominus Jesus partus ex Virgine ? Vera utiq; caro Christi quæ crucifixa est, quæ sepulta est: Verè ergo carnis illius Sacramentum est. Ipse clamat Dominus Jesus, Hoc est corpus meum. Ante Benedictionem verborum cœlestium alia species nominatur, post consecrationem corpus significatur. Ipse dicit sanguinem suum. Ante consecrationem aliud dicitur, post consecrationem sanguis nuncupatur. Et tu dicis Amen : hoc est, verum est. Quod os loquitur, mens interna fateatur : Quod sermo sonat, affectus sentiat.

preaching proving it. But lest the word [*significatur*] which I have render'd [is manifested] should prove a stumbling stone to thee ; I must desire thee to conceive more in it than the most common English usage will prompt thee to ; and take the true and fuller importance of it from words, it will be render'd by in the other learned Languages, as in the Greek by *ἀναῖτας*, my very word, it is manifested *ἀναῖτας*, my word again, it is certified in Hebrew by *הוֹרִי* he hath manifested he hath made known *הוֹרִי* He hath taught, he hath made to know ; nor is to signify my will to a person any less than to tell him plainly, This is my will. But i'll go on to

Optatus Mihv. *What is more sacrilegious than to break, raze, and remove the Altars of God, in which the Prayers of the people, and the members of Christ are born ? For what is the Altar, but the seat of the Body and Blood of Christ ? What hath Christ offended you, whose Body and Blood doth there inhabit at certain times ? This huge impiety is doubled, whilst you break also the Chalices, the Bearers of the Blood of Christ.*

Gaudentius. *This is the flesh of the Lamb, this is his Blood. For the Bread which descended from Heaven, saith, The Bread which I shall give you is my flesh for the life of the World. His Blood is rightly exprest by the species of Wine, because when he says in the Gospel, I am the true Vine, he sufficiently declares his blood to be all Wine which is offered in the figure of his Passion. And he who is the Creator and Lord of all natures, who bringeth forth Bread, and again, who of the Bread maketh his*
proper

Quid est tam sacrilegum, quam altaria Dei frangere, radere, removere, in quibus vota populi, & membra Christi portata sunt ? — Quid est enim altare nisi sedes & corporis & sanguinis Christi ? Quid vos offenderat Christus, cujus illic per certa momenta corpus & sanguis habitabat ? — Hoc immane facinus geminatum est, dum fregistis etiam calices, Christi sanguinis portatores. Lib. 6.

Hæc agni caro, hic sanguis est. Panis enim qui de cœlo descendit, ait : Panis quem ego dabo, caro mea est pro sæculi vitæ. Recte etiam vini specie tum sanguis ejus exprimitur, quia cum ipse in Evangelio dicit ego sum vitis vera ; latis declarat, sanguinem suum esse omne vinum, quod in figura passionis ejus offertur. Ipse igitur naturarum creator & dominus qui producit de terra panem, de pane rursus (quia & potest & promisit) efficit proprium

proper Body, (for he is able, and he promised to do it;) and who of water made Wine, and of Wine his Blood. O the depth of the riches, of the wisdom and knowledge of God! It is the Pasch saith he, that is, the Passover of the Lord. Do not think that terrestrial which is made Heavenly by him, which passeth in to it, and made it his own Body and Blood. What is declared unto thee, believe, because what thou receivest is the Body of him the celestial Bread, and the Blood of that sacred Vine; for when he delivered consecrated Bread and Wine to his Disciples, he said thus, This is my Body; This is my Blood. Let us believe him whose Faith we have embraced, for Truth knoweth not to lye. Let us not break his solid and firm bone, This is my Body: This is my Blood. Now what remaineth in the sense of any one, which he cannot conceive by this Exposition, let it be consumed and burnt away with the ardour and heat of Faith.

St. Hierom. Far be it from me to speak any thing ill of these [Priests] who succeed to the Apostolical degree, and make the Body of Christ with their sacred mouth. And who can indure that he who serves Tables and Widows, should proudly exalt himself above those by whose Prayers the Body and Blood of Christ is made? He means some Deacons then exalting themselves above Priests.

But

um corpus, & qui de aqua vinum fecit & de vino sanguinem suum, &c. O altitudo divitiarum sapientiae & scientiae Dei! Pascha est, inquit, Domini, hoc est, transitus Domini; ne terrenum putes, quod coeleste effectum est per eum, qui transit in illud, & fecit illud suum corpus & sanguinem, &c. Quod annunciatum est, credas: quia quod accipis corpus est illius Panis coelestis, & sanguis illius sacrae vitis. Nam cum panem consecratum & vinum Discipulis suis porrigeret, sic ait, Hoc est corpus meum: Hic est sanguis meus. Credamus, quæso, cui credidimus. Nescit mendacium veritas, &c. Non infringamus os ipsius illud solidissimum, Hoc est corpus meum: Hic est sanguis meus. Si quid autem superfuert, etiam nunc in unius cuiusque sensu, quod expositione ista non ceperit, ardore fidei concremetur. *Exod. 2. de Exodo.*

Absit, ut de his quicquam finistrum loquar, qui Apostolico gradu succedentes, Christi corpus sacro ore conficiunt. *Ad Heliador.*

Quis patietur mensarum & viduarum minister, ut supra eos se tumidus efferat, ad quorum preces Christi corpus sanguisque conficitur? *Ep. 85. ad Evagrium.*

Nos

H 2

But let us bear, The Bread which our Lord brake and gave to his Disciples, is the Body of our Lord and Saviour, He himself saying to them, Take, eat, this is my Body, &c. Neither did Moses give us the true Bread: But our Lord Jesus Christ. He is the Guest, and the Banquet. He the eater, and who is eaten. We drink his Blood, and without him we cannot drink; and we every day tread red new Wine from the fruit of the true Vine and Vineyard Sorec, i.e. Elect, or chosen.

So even as Melchisedec offered Bread and Wine, so thou offerest up thy Body and Blood, being the true Bread, and true Blood. This Melchisedec hath given to us these Mysteries which we have. For it was he that said, He that eateth my flesh and drinketh my blood, according to the Order of Melchisedec, be deliver'd to us his Sacrament. And upon the 145 Psalm. After he had refer'd these words of our Lords Prayer, Give us this day our daily Bread: to this Cœlestial Bread, he comes to that passage, Dat escam esurientibus: and says, We take the Cœlestial Bread in the mysteries, because it is the true Flesh of Christ, & hoc quidem accipimus quia vera caro Christi est. Also in c. 1. ad Titum, he teaches us, There is as great difference between the Shew-Bread, and the Body of Christ, as between the shadow

Nos autem audiamus, Panem, quem fregit Dominus, deditque discipulis suis, esse corpus Domini Salvatoris, ipso dicente ad eos: Accipite & comedite, Hoc est corpus meum, &c. Nec Moses dedit nobis panem verum sed Dominus Jesus, ipse conviva & convivium, ipse comedens, & qui comeditur: illius bibimus sanguinem, & sine ipso potare non possumus, & quotidie in sacrificiis ejus de genimine vitis veræ & vineæ Sorec, electa, rubentia musta calcamus. Ep. 150. ad Hedibiam.

Quomodo Melchisedec Rex Salem obtulit panem & vinum: sic & tu offers corpus tuum & sanguinem, verum panem, & verum vinum. Iste Melchisedec ista mysteria, quæ habemus, dedit nobis. Ipse est qui dixit: Qui manducaverit carnem meam, & biberit sanguinem meum. Secundum ordinem Melchisedec tradidit nobis Sacramentum suum. In Ps. 109.

Tantum interest inter propositionis panes & corpus Christi, quantum inter umbram & corpora, inter

shadow and the Body, the Image, and the truth, between the Exemplars of future things, and those very things prefigured by the Exemplars; and not many lines before he argues thus: If it be commanded to Lay persons, that in order to prayer they abstain from their Wives, what must we think concerning the Bishop, who daily is to offer up to God pure Sacrifices, for his own and the sins of the people? The same which he has told us before, in his 1. lib. contra Iovinianum: And if the lay man, and whosoever of the faithful cannot pray, except he be free from conjugal office, the Priest must pray alway, who is always to offer Sacrifices for the people; if always to offer, then to be unmarried.

He also expounds that of the 98 Psalm, as St. Ambrose before; *There are many opinions, says he, concerning the Footstool, but here the Prophet calls the Lords Body so, on which the Majesty of the Divinity stands as it were upon a Footstool; for we have often taught that he is Holy. But that he ought to be adored, the Apostles taught at his Ascension; when worshipping they went out to Jerusalem. From these passages of St. Hierome, we are taught not only that Christs Body is really present when made so (or after consecration) by the Priest, but that, because present, it ought*

inter imaginem & veritatem, inter exemplaria futurorum, & ea ipsa, quæ per exemplaria præfigurabantur.

Si Laicis imperatur, ut propter orationem abstineant se ab uxorum coitu; quid de Episcopo sentiendum est, qui quotidie pro suis populi; peccatis illibatas Deo oblaturus est victimas?

Si laicus & quicumq; fidelis orare non potest, nisi careat officio conjugati; sacerdoti, cui semper pro populo offerenda sunt sacrificia, semper orandum est. Si semper orandum est, ergo semper cendum matrimonio.

Multæ de Scabello opiniones sunt, sed hic Propheta corpus domini cum dicit: in quo Majestas divinitatis tanquam super scabellum stat. Sanctum enim eum dici sæpe docuimus. Quod autem adorari debeat, eo ascendente, Apostoli docuerunt; cum adorantes egressi sunt in Hierusalem.

ought to be adored, and I pass to

St. Chrysostome. *Let us, says he, believe God in every thing, let us not gain-say him: although what he says may seem contrary to our reason and sight; let his word over-power our reason and sense. Thus let us do in mysteries, not looking upon the things that lie before us, but holding fast his words; for his words cannot deceive us, but our sense is very easily deceived, they cannot be false.* [Yes says the Sacramentary if you take them in a literal sense, for 'tis impossible many ways, and contain plain contradictions.]

This viz. reason or sense is often deceived, because therefore his word says, this is my Body, let us assent to it, and believe and look upon it with the Eyes of our understanding; and a little after, How many now say, I would see his form and figure, his garments, his shoes? behold thou seest him, thou touchest him, thou eatest him; and a little after.

These are not the works of human power: He, who then in that Supper made these things himself, now also works them. We are in the Order of Ministers, but the Sanctifier and changer of them, is himself; and expounding that of the tenth 1 Cor. the Cup of blessing which we bless, &c. He says, What sayest thou, O blessed Paul; willing to force reverence or awe into thine

Hearer,

Προσώμεθα τόνον πᾶσι καὶ τῷ θεῷ, καὶ μηδὲν ἀντιλέγωμεν, καὶ ἑναντίον εἶπον δοκῇ τοῖς ἡμετέροις λογισμοῖς καὶ ταῖς ὁραταῖς τὸ λεγόμενον. ἀλλ' ἔστω καὶ λογισμῶν καὶ ὁρατῶν, κυριώτερος αὐτῷ ὁ λόγος. ὅπου καὶ ὅτι τῶν μυστηρίων ποιῶμεν, ὡς τοῖς καμμένοις μόνον ἐμβλέποντες, ἀλλὰ τὰ ῥήματα αὐτοῦ κατέχευτες. ὁ μὲν γὰρ λόγος αὐτοῦ ἀπαραλόγιστος, ἡ δὲ αἰσθητικὴ ἡμῶν ἐνεργεσιμότης ὅτος ὁδὸς ποτὶ δόξασιν, αὐτὴ δὲ τὰ πλείονα σφαλλέσκει. ὁ ποτὶ θεὸν ὁ λόγος φησὶ, ἴστω ἔστω τὸ σῶμα μὲν, καὶ προσώμεθα καὶ σπένδωμεν, καὶ ποσὶς αὐτὸ βλέπων ὁρθολογίς. Hom. 82. in Matth. Tom. 2. p. 513. lin. 34. Aton.

Πόσοι νῦν λέγουσι, θεωροῦμεν αὐτὸν ὡς μορφήν ἰδεῖν, ὅτι τύπον, τὰ ἱμάτια, τὰ ὑποδήματα; ἰδεῖν, αὐτὸν δεῖξαι, αὐτὸ ἀπῆλθεν, αὐτὸ ἐδίει. P. 514. l. i.

Οὐκ ἔστιν ἀνθρώπινος δυνάμειος ἔργα τα μετὰ ταῦτα, ὅτε ταῦτα ποιῶντες ἐν καίρῳ τοῦ δείπνου, ὅπως καὶ νῦν αὐτὰ ἐργάζεσθαι ὁμῶν. ὑπομένων τῶν ἐπιχορηγῶν ἡμεῖς, ὁ δὲ ἐργάζων αὐτὰ καὶ μετασκευάζων αὐτοὺς ἐστὶν.

Τὴ λέγεις ὁ μετασκευάζων Παῦλε; τίλον ἐσπρίλας ὁ ἀλεαθρῶν, καὶ μετακλῶν μεμνημένων θεοκλήων,

Hearer, and making mention of the tremendous mysteries, thou callest it the Cup of blessing, that terrible and tremendous Cup. And again, *What he says is this, that, that which is in the Cup, is that which flowed from his side, and we partake of it.* In his third Homily upon the first Chapter of the Epistle to the Ephesians, he says, *We speak of his Body, as many as partake of this Body, as many as tast of this Blood, think ye it nothing different, nothing differs from that, which sits above, and is adored by Angels, this we tast.* And having in his Panegyric to Philogonius, intreated his flock to come to the tremendous sight of our Lord from the Example of the *Magi*, who came to see him in the manger, he tells them, and us. *This Table supplies the place of the Manger, for even here shall lie the Body of our Lord, not wrapt in swaddling Cloths, as then, but all over cloth'd with the Holy Spirit. Those that are initiated in these mysteries understand what things are said; and truly the Magi did nothing else but adore; but thou, if thou comest with a pure Conscience, we will permit thee to take him; with which well agrees what he says in Hom. 24. 1 Cor. This Body lying in the Manger, the Magi revered, seeing no such thing as thou seest: Thou dost not see him in the Manger, but on the Altar.*

φειλῶν, εὐλογίας πόθειν καλεῖς τὸ πῆλον τὸ φοβερόν καὶ φρικτοτάτον ἐκείνου. In Ep. ad Corinth. 1. p. 396. lin. 29.

Ὁ γὰρ λέγει τὸ ποῦ ἐστιν, ὅτι τὸ ποῦ τὸ ἐν πόθειν ὄν, ἐκείνῳ ἐστὶ ἀπὸ τῆς φλευρῆς ρεῦσαν, καὶ ἐκείνῳ μετέχοντι. l. 40.

Πεὶ σώματος ἡμῶν ὁ λόγος, ὅσοι μετέχοντι τῷ σώματι, ὅσοι τῷ αἵματι ἀπολαμβάνουσι τούτου, ἐνοεῖτε ὅτι τὸ μηδὲν ἐκείνῳ διαφέρει, ἀλλὰ διψῶντος μετέχοντι ὅτι ἐκείνῳ τῷ ἄνω καθήμενῳ τῷ προσκυνημένῳ παρὰ ἀγγέλων τούτου ἀπολαμβάνουσι. p. 777. lin. 26.

Ἡ γὰρ χάρις αὐτῇ τῇ τῆς φάτνης πληροῖ, καὶ γὰρ καὶ ἐν αὐτῇ κείται τὸ σῶμα τῷ δεσποτικῷ, καὶ ἐν παρρησίᾳ καθάπερ τότε, ἀλλὰ πνεύματι πανταχόθεν ἀγίῳ περιεπεπληρωμένον. Ἰσποῦν δὲ μεμνημένοι τὰ λεγόμενα. Οἱ μὲν ἄν μάρτυροι προσκύνουσιν μόνον, σὺ δὲ ἂν μετὰ καθαρῆς συνειδήσεως, καὶ λαβεῖν σοι μὴδὲ συγχαρίστωμι.

Τὸ ποῦ τὸ σῶμα καὶ ἐν τῇ φάτνῃ κείμενον ἵδουσιν μάρτυροι — ἵδεν τοιαῦτον ἰδύμενοι διόν σὺ νῦν — σὺ δὲ καὶ ἐν φάτνῃ ὄρεται, ἀλλ' ἐν θυσιαστικίῳ. Tom. 5. p. 400. l. 34. 37. 38. Mm

Altar. And dost thou see Bread? Dost thou see Wine? Do these things pass into the draught as other meats do? Let it be far from thee to think so, for as Wax laid near the fire doth assimilate it self to it, nothing of the substance thereof remaining, or superfluously redounding, so maist thou suppose the mysteries here to be consumed by the substance of the Body; wherefore approaching them do not think you receive the divine Body from a Man, but fire from the tongues of the Seraphims. Here the Magdeburgenses confesse St. Chrysostome seems to confirm Transubstantiation, and withal that Theodoret (of whom by and by) does favour of the same, to whom they reckon Iſychius and Eucherius; but to return to St. Chrysostome, in whose following expressions I am convinc'd.

That his and the ancient Fathers frequently calling it *Tremendum Myſterium*, a mystery to be trembled at (& thats a Title above the virtue of signs and figures to give) might make more impression in the hearts of Christians, than frequently it does when he tells us. *Thou art ready to come to the Host of Salvation, which even the Angels do behold with fear and terror. And, The Lamb of God is Sacrificed, the Cherubims are present, and the Seraphims flying about, covering their faces with their Wings. What! meerly*

Μὴ ὅτι ἄριστος ἐστὶν ἰδὼς, μὴδ' ὅτι ἕη
ἐστὶ νομίσας, ἢ ᾧ ὡς αἱ λοιπαὶ βρώσεις εἰς
ἀρεθρῶνα χρεῖ, ἀπαρ, μὴ ὅσοι νοεῖ
ἀλλ' ὅσοι κληροῖται πνεῦμα ὑπερβαλόντος ἑδὲν
ἀποσταλέως, ἐδὲν πεισυνέει· ἔτω καὶ ὁ δὲ νό-
μις συναναλίσκονται τὰ μυστήρια τῇ τοῦ
σώματος ὑπόστασι· διὸ καὶ περισσεύοντες, μὴ ὡς
ἐξ ἀνθρώπου νομίσῃσι μεταλαμβάνοντες τὸ
θεῖον σῶμα, ἀλλ' ὡς ἐξ αὐτῶν τῶν στεφ-
φάνων τῇ λαβίδι τοῦ πνεύματος. S. Hom. de
pœnit. Tom. 6. p. 791. l. 22.

Σὺ δὲ θυσιάζωντων ἡν καὶ ἄγγελοι φοβήσονται.
Hom. 3. ad Eph.

Τὸ αἶμα τοῦ θεοῦ ὑπὲρ σὺ σφαιριζομένου τῶν
χερῶν πεισυνέει, καὶ τῶν στεφάνων ἡπτα-
μένων τῶν ἐξαπτεμένων τὰ προσωπα καὶ
καλυπτομένων. Tom. 6. p. 791. l. 13.
Ἐννόησον

merely at Bread and Wine, signs and figures only? no surely, for betwixt thy self with what honour thou art here graced, what table thou enjoyest, we feed of that, and are united thereto, the which the Angels beholding are afraid, and dare not look upon, in regard of the illustrious splendour thereof. And, the higher powers do assist, and wait hereupon, because they behold the virtue of the things there placed, more than we do, and do admire the inaccessible splendour and brightness thereof. And that these places of this Father are to be taken literally, appears from his sixth Book De Sacerdotio. Thus, he says, *Then the Angels stand by the Priest, and all the Army of Heavenly Powers cry out, and the whole place about the Altar is fitted to the honour of him that lies there, &c.* But I heard one relating, that a certain old venerable man, to whom many mysteries had been before reveal'd, was vouchsafed by God to be made worthy of a Vision, and that during this time, he did see whole multitudes of Angels to descend suddenly down (as much as the sight of man could endure) being clothed with shining Vestments, and standing round about the Altar, and bowing down their heads, in such sort as if one should behold Souldiers bearing themselves in the presence of their King. Now as I do think this will be question'd

Ἐννόπον ποίαν ἐτιμῆς τιμὴν, ποίας ἀπολαύεις τραπεζῆς. ὅπου οἱ ἄγγελοι ἐλαποῦντες φεβήσονται, καὶ οὐδὲ ἀνθίστασθαι τοῖς μυστηρίοις ἀδυνάτου ἐκείθεν παραμένον ἀσχητὸν. Tom. 2. p. 514. l. 16.

Ταύτη καὶ αἱ ἄνω δυνάμεις παρέστησαν — ἵππεδὲν καὶ σαρδόνιοι ἐκείναι τῶν ἀσχεκμένων θωροῦσι τὴν δυνάμιν καὶ τὰς μαρμαρυγὰς τὰς ἀσχεκίτους. Tom. 2. p. 747. l. 29.

Τότε καὶ ἄγγελοι παρέστησαν τῷ ἱερεῖ, καὶ ὁ οὐρανὸν δυνάμεων ἔσαν τάγμα σοφῶν, καὶ ὁ οὐρανὸς τοῦ θυσιασίου πληροῦται τόπος εἰς τιμὴν τοῦ κεμένου, &c. Ἐγὼ δὲ καὶ τινος ἡκούσα διηγουμένου τότε, ὅτι αὐτῷ τις προσβύτης θαυμαστὸς ἀνὴρ, καὶ ἀποκαλύψας ὅραν εἰωθὼς, ἔλεγον ὅτι οὐκ ἔξωσθαι τοῖς τότε, καὶ κατὰ τὸ κατεῖχον ἄφρων πλῆθος ἀγγέλων εἰσεῖν, ὡς αὐτῷ δυνάσων ἦν, σολᾶς ἀναβεβλημένων λαμπρῶν καὶ θυσιασίου κυκλόντων, καὶ χάτω νεύοντων, ὡς ἂν εἴ τις σεπτῶς περὶ τοῦ βασιλέως ἐκκρίσας ἴδοι.

question'd by less believing Christians, than St. *Chrysostome* was, so I will never believe, that all this ministration and reverence of Angels was in the presence only of signs and figures: and that Angels did more worship them than ever Catholicks did, either Saints, Angels or Images. No, they did, and we ought (with the whole Church of God, whether Triumphant in Heaven, Militant on Earth, or Expectant in the place of reserve, praying in perfect Charity to that Lamb of God, lying there, but taking away the sins of the World). approach these Mysteries, as this Holy Father advises us. We I say for whom he could not be contented only to become Man, but also to bring us into one Mass with himself, and make us not by Faith alone, but in very deed his Body. And this is what he says, that Christs Flesh, by means of the Sacrament, is mingled with ours, not only by Charity, but in very deed, He explains how. *We are united to the Body of Christ by the Eucharist, as his Body was united to the Word by the Incarnation.* I am sure that was truly, and really, and not figuratively in sign and representation. For says he, *There was sometimes a Pasch of the Jews, but it is abrogated, and made void, sc. by*

Καθάπερ γὰρ τὸ σῶμα ἐκείνο ἦν ὃ τῷ χει-
ρῶν ἔργῳ καὶ ἡμῖς ἀλλή-
λων διὰ τῶν ἁγίων τῶν
ἐνέμεθα. Hom. 24. 1 Cor. p. 397.
L 14.

Ἦν πάχα Ἰουδαϊκὸν τότε, ἀλλ' ἔλυθε τό-
τε φασὶν ὁ Ἰησοῦς, &c. καὶ παρὴν ὁ Ἰσραὴς
τὸτο ἀέροισις τῷ κυρίῳ τὸτο ἔστ' ὁ ἀπώλη-
σας

the coming of the spiritual Pasch, for when they did eat and drink, he took Bread and brake it, and said, this is my Body. He took the Cup and said, this is my Blood; and Judas was present when he spake these words. This is my Blood. This is the Body which thou souldst for thirty pieces of Silver.

St. Augustine. We take with a faithful Heart the Mediator of God and Man, to wit, the Man Christ Jesus, who gives his flesh to us to be eaten, and his Blood to be drunk: though it may seem a more horrible thing, to eat Mans flesh, than to destroy mans flesh; and to drink blood, than to shed blood. And upon those words of the Psalmist. Ferebatur in manibus suis; Who can understand, how this can be done by man, for who is carried in his own hands? a man may be carried in the hands of another, but in his own hands he cannot be carried. How this may be literally understood in David we find not, but in Christ we find, for Christ was carried in his own hands when he commended his own Body, and said, This is my Body; for then did he carry that Body in his own hands. And explaining those words of David, Et Adorate scabellum pedum ejus quoniam sanctum est: He proposes this Question to himself, what have we to adore? His footstool. For he took Earth from the Earth. Flesh from the flesh of

our τελευτην ἀρμενιον, ἡμετερον το αἰμα, &c. Tom. 5. p. 558. l. 33.

Mediatorem Dei & hominum, hominem Christum Jesum, carnem suam nobis manducandum, bibendumq; sanguinem dantem, fideli corde atq; ore suscipimus; quamvis horribilius videatur humanam carnem manducare, quam perimere, & humanum sanguinem potare quam fundere, l. 2. contra Advers. Legis & Proph.

Hoc vero fratres quomodo posset fieri in homine quis intelligat? quis enim portatur in manibus suis? Manibus aliorum potest portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso David secundum literam non invenimus: in Christo autem invenimus. Ferebatur enim Christus in manibus suis, quando commendans ipsum corpus suum ait, Hoc est corpus meum. Ferebat enim illud corpus in manibus suis. Conc. 1. in Ps. 33.

Quid habemus adorare? Scabellum pedum ejus. Suscepit enim de terra terram, & de carne Mariæ carnem accepit, & quia in

Mary, and because he walked here in this flesh, he gave us this flesh, for our Salvation. No man eats this flesh, but first he adores it, is found out how this footstool may be adored; and we should not only not sin in adoring, but we should sin in not adoring. And in his 120. Ep. ad Honoratum, expounding these words of the 21 Psalm, ver. 30. *Manducaverunt & adoraverunt*, &c. He says, *The rich upon Earth are brought to the Table of the Lord, but they adore only, they are not also filled, because they do not imitate; which words are several times repeated.* And in his fourth Book, *De Trinitate*, having in his 13 Chapter call'd it *verum sacrificium*, a true Sacrifice. In his 14th He says, *It could not be rightly offered, but by a Holy and Just Priest. Who therefore is so just and Holy a Priest, as the only Son of God, who had no need of Sacrifice to purge his sins, whether Original or Actual? and what could be more congruously taken by men, which may be offered for them, than humane flesh? and what so apt for this Sacrifice, as mortal flesh? and what so clean for cleansing the Vices of mortal men, as flesh born from a Womb, from the Womb of a Virgin, without any contagion of carnal concupiscence? and what could so suitably be offered and received, as the flesh of our Sacrifice made the Body of our Priest? He*

ipsa carne hic ambulavit, & ipsam carnem nobis manducandam ad salutem dedit, nemo autem illam carnem manducat nisi prius adoraverit. Inventum est quem admodum adoretur tale scabellum pedum Domini, & non solum non peccemus adorando, sed peccemus non adorando. In Ps. 98.

Et ipsi quippe adducti sunt ad mensam Christi, & accipiunt de corpore & sanguine ejus, sed adorant tantum non etiam saturantur, quoniam non imitantur, a. 27.

Neq; id posse ritè offerri nisi per Sacerdotem Sanctum & Justum. Quis ergo tam Justus & Sanctus Sacerdos, quàm unicus filius Dei, qui non opus haberet per sacrificium sua purgare peccata, nec originalia, nec ex humana vita quæ adduntur? & quid tam congruenter ab hominibus sumeretur, quod pro eis offerretur, quam humana caro? & quid tam aptum huic immolationi quam caro mortalis? Et quid tam mundum pro mundandis vitiis mortalium, quam sine ulla contagione carnalis concupiscentiæ, caro nata in utero & ex utero virginali? & quid tam gratè offerri & fuscipi possit quam caro sacrificii nostri corpus

is the one and the same who offer'd and which was offer'd. And in his third Book of the same subject. *We do not, says he, call this or that the Body and Blood of Christ, amongst which he numbers, significantes sonos lingua editos, sounds given forth by the tongue signifying them; but that only which is taken from the fruits of the Earth, which when it is brought by mans hand to that visible form, it is no otherwise sanctified to become so great a Sacrifice, than by the invisible working of the spirit of God: since all those things, which are in this work performed by corporal motions, God doth work.* Sure this working of the Holy Ghost is in order to a greater mystery, than barely to make them signs and figures: seeing in this very same place afterward, *St. Aug.* doth reckon the work here in the Eucharist, amongst other great miracles, to wit, the rain *Elias* obtained from God, by his Prayer, the rod of *Aaron*, which budded out fresh. The Rod of *Moses* turned into a Serpent. The Water turned into Wine, by Christ. All which he makes argumentative for the powerful and miraculous working of God, and his Spirit, upon the Bread and Wine in this Sacrament. I will conclude his Testimonies with that in his second Sermon, *De verbis Apostoli*, Where

he

corpus effectum sacerdotis nostri, unus ipse est qui offerebat & quod offerebat.

Quod cum per manus hominum ad illam visibilem speciem perducitur, non sanctificatur ut sit tam magnum sacramentum, nisi operante invisibiliter spiritu Dei, cum hæc omnia quæ per corporales motus in illo opere fiunt, Deus operetur.

Audivimus ;

he calleth the Eucharist our price. We have heard our true Master, our divine Redeemer, the Saviour of Mankind commend to us his Blood, which is our Price; for he did speak of his Body and Blood, which Body he said to be meat, and Blood to be drink; such as be faithful acknowledge the Sacrament of the faithful.

Audivimus veracem Magistrum, divinum Redemptorem, humanum Salvatorem, commendantem nobis pretium nostrum sanguinem suum. Locutus est enim nobis de corpore & sanguine suo; corpus dixit escam, sanguinem potum. Sacramentum fidelium, agnoscunt fideles.

Ep. ad Nestor. St. Cyrillus Bishop of Alexandria. Thus we do come to rium c. Med. the Mystical Blessings, and are sanctified, being made partakers of the Holy Body, and precious Blood of Christ. We accedimus benedictiones, take it not as Common Flesh, God forbid! nor as the flesh of a man sanctified, but the proper flesh of the word himself. And if this Testimony be not approved by the private spirit of our Age, be it known it was approved by the general Council of Ephesus, of which he was President. sanctæ carnis & pretiosi sanguinis Servatoris nostri omnium Jesu Christi, nec ut communem carnem accipimus, abstinet, neque, tanquam viri sanctificati -- sed ut verè vivificatricem & ipsius verbi propriam.

In c. 13. Lib. He again explaining those words, How can this man 4. in Joh. De give us, &c. Thus Answers the Question. Nor without Deo non sine magna impietate conclamant, nec in mentem venit, nihil esse impossibile apud Deum; nam quum Animales essent spiritalia intelligere non poterant. Sed fatuitas quedam sam magnum sibi videtur mysterium: sed nos magnum queso à peccatis aliorum profectum faciamus, & firmam fidem mysteriis adhibentes, nunquam in tam sublimibus rebus, illud Quomodo, aut cogitemus aut proferamus. Judaicum enim hoc verbum est, & extremi suppellicii causa. Ideo Nicodemus etiam quum diceret: Quomodo hec fieri possunt? merito audivit: Tu es Magister in Israel & hec ignoras? Aliorum igitur ut diximus culpa perdocti, quum Deus operetur, non queramus, Quomodo? sed operis sui viam atque scientiam illi soli concedamus. Sed non ita facit malignus animus. Nam quæcumque non intelligit statim tanquam frivola falsaque per arrogantiam ejicit, nulli cedens, nec aliquid supra ipsum esse existimans: quales Judæos fuisse comperimus; nam quum oporteret eos, qui divinam virtutem Salvatoris ac potestatem, signorum miraculo perciperant, sermonem ejus libenter percipere, & si quæ difficilia videbantur, eorum solutionem quaerere: contra omnino faciunt: & quomodo, &c.

Faith

vert the visible Creatures into the substance of his Body and Blood, saying thus, Take and eat, this is my Body, &c. and therefore as at the command of the Lord the highest Heavens, the Deep of the Waves, and the vast places of the earth did suddenly subsist out of nothing; so by the like power in the spiritual Sacraments, the virtue of the word commands in spiritual Sacraments, and the effect obeyeth. Neither let any doubt that the first Creatures, by the nod of his Power, by the presence of his Majesty, pass into the substance of the Lords Body — when the Creatures to be blessed by the Heavenly words are put upon the Altar, before they are consecrated by the Invocation of the name of the most high, the substance there is of Bread and Wine; but after the words of Christ, 'Tis the Body and Blood of Christ: And what wonder is this, that he that could create these things with his word, can convert them being created? Nay it seems matter of less wonder, if that which is acknowledg'd to be created of nothing, now being created he change it into better. Search what is hard for him to do, to whom it was easy to raise things visible and invisible, by the power of his will: to whom it was easy to cloath man made of the matter of Clay, with the Image of his own Divinity?

L. 1. Epist.
Ep. 109.

Ilidore Pelusioti. Tells us, that in the Mystical Table, <sup>Epist. 123. Σα-
μα χλευσῶ ἀδύ-
κνητον ἱερὸν
σώμα.</sup> common Bread is made, οἷμα ἰδιὸν τῆς αὐτοῦ σαρκώσεως, the proper Body of his Incarnation. And as Joseph of Arimathæa committed the Body of our Lord wrapt in fine linnen to his Supulcher; in the same manner, sanctifying the Bread of Proposition in fine linnen without doubt we find the Body of Christ.

Leo. Sic Sacra Mensæ, &c. So ye ought to partake of Serm. 6. de the sacred Table, that you ought not to doubt at all of the Jejunio Sepr. Body and Blood of Christ. For this is taken by the mouth, <sup>Mensis. Nihil
profus de veri-
tate corporis</sup> which is believed by Faith, and in vain do they Answer Amen, who dispute against what is taken. And, That Christi & san- therefore the shadows might give place to the Body; and I- <sup>guinis ambiga-
tis, &c.</sup> mages and resemblances to the presence of the Truth, the an- Serm. 7. de Passione D. Ut ergo umbrae cederent corpori & cessarent imaginis sub presentia veritatis antiqua observantia novo tollitur sacramento, hostia in hostiam, sanguinem sanguis ex- cladit, & legalis festivitas, dum mutatur, impletur.

K

cient

ient observance is taken away by a new Sacrament, the Host is changed into an Host of blood, and excludeth blood, and the legal solemnity, whilst it is changed, is fulfill'd and accomplished.

L. de gloria Martyr, c. 86. *Recolo quod in adolescentia gestum audivi.* **Gregory Turonenfis.** I call to mind what I heard in my youth: It was in the day of the Passion of the great Martyr Polycarp, in a street of the City of Arverna Ricomagensis, his Solemnities were celebrated. The Passion being read with the other Lessons, which the Sacerdotal Canon hath brought in, the time of offering the Sacrifice came, and the Deacon having received the Turret, in which the Ministry of the Lords Body was contained, he began to carry it to the Door, and entering the Temple, that he might put it upon the Altar, slipping out of his hand, it was carried into the Air, and so coming to the Ark, the hand of the Deacon could never compass it again; which we believe happen'd upon no other reason, than because he was polluted in his Conscience; for it was reported that he had often committed Adulteries. None were permitted to see this, but one Priest and three Women, of which my Mother was one, the rest saw it not. I confess I was present at this Festivity, but I did not deserve to see it.

turre Diaconus, in qua ministerium Dominici corporis habebatur, ferre cepit ad altum, ingressusq; templum, ut eam Altari superponeret, elapsa de manu ejus ferebatur in aere, & sic ad ipsam Arcam accedens, nunquam eam manus Diaconi potuit assequi, quod non alia credimus altum de causa, nisi quia pollutus erat in conscientia. Sepius enim ab eodem adulteria ferebantur admissa. Uni tantum Presbytero, & tribus mulieribus ex quibus una mater mea erat, hac videre licitum fuit, ceteri non viderunt. Aderam satior & ego tunc temporis huic festivitati, sed hac videre non merui.

Hom. 8. Sicut **St. Eligius Episcopus Noviomensis.** For as Christ truly took our flesh, and was born of the Virgin Mary, so it is his true Flesh, and his true Blood, which we take to eat in this Mystery, as himself Witnesses, in which there remains & verè homo, qui ex Maria Virgine natus est Jesus, Dei filius est. Ita vera est caro, & verus est sanguis ejus quem ad manducandum & potandum in mysterio sumimus, sicut ipse testatur, in quibus manet post consecrationem similitudo panis & vini, ne sit cuiusdam horror cruoris, sed manet in eo gratia redemptionis. De naturali enim in nobis Christi veritate, ipse ait, caro mea verè est esca, &c. De veritate carnis & sanguinis ejus, nullus relictus est ambigendi locus, &c.

after

Blood of Christ which you Priests offer, is it the true Body and true Blood of Christ, or an Exemplar of his Body, as the Sacrifice of the Goat the Jews offered? Sam. Far be it from us, we should call this Holy Communion an Exemplar or Type of Christs Body, or naked Bread, or a figure, or an Image: Yea, we take his very Body, truly, and the Blood of Christ our God turned into God; who was Incarnate, and begot of the Holy Mother of God, and the ever Virgin Mary. So we believe, and so we profess, according to the word of Christ himself, which he did pronounce to his Disciples, when he in his mystical Supper deliver'd to them the Life-giving Bread, Take, eat, This is my Body; and likewise delivering the Cup, He says, This is my Blood: He did not say, This is the type, figure or image of my Body and Blood: And in many other places it appears, that Christ said, he that eateth my Flesh, and drinketh my Blood, hath Eternal Life. But seeing Christ testifies, that it is truly his Body and Blood that we Faithful take, why should we any longer doubt, if we believe God and the Son of God? For if he made the World of nothing, and his word be true, lively, efficacious, and Omnipotent; and whatsoever the Lord would, that he did, cannot he change the Bread into his Body, and the mixture of Wine and Water into his Blood? For as in the beginning he said, Let the Earth bring forth the green Herb, and so to this day, he sending rain, the Earth does bring forth the green Herb, which is protected by his aid, and compelled to bring it forth by his command. So God having said, this is my Body, and this is my Blood. Do this in remembrance of me, and this by the command of the Omnipotent, even to his second coming, by divine Inspiration and access of the Holy Spirit. This was his Declaration of the Catholick Faith to Accommed the Sarazen.

L. 4. Dial. 58. Tamen in semet-
ipso immortaliter atq; incorruptibi-
liter vivens, pro nobis iterum in
hoc mysterio sacre immolationis
immolatur. Ejus quippe ibi cr-
pus sumitur, ejus caro in populi sala-

Gregorius Magnus. He living im-
mortally and incorruptibly, is again sa-
crificed for us in this mystery of the holy
oblation; for his Body is there taken, his
Flesh is divided for the health of the Peo-
ple :

ple & his Blood is poured, not now in the hands of the Infidels, but in the mouth of the faithful; from hence let us consider what kind of Sacrifice this is, which always imitates the Passion of the only begotten Son for our absolution. For which of the faithful can doubt in the very time of Sacrificing, that, at the voice of the Priest the Heavens open, that Chorus of Angels are present in that mystery of Jesus Christ; lowest things are joined together with the highest, earthly things with celestial, and that one is made of visible and invisible. And Paulus Diaconus in the Life of St. Gregory, relates out of him; The foreknowing maker of our infirm nature, by the same power, by which he made all things out of nothing, converted the Bread and Wine mixt with water, the proper appearance remaining, into his Flesh and Blood, by the sanctification of his Spirit. The same Historian tells us also this Miracle. That St. Gregory celebrating the most Holy Mass, just delivering the Body to a certain Woman, and saying these accustomed words, The Body of our Lord Jesus Christ, the Woman laugh'd; which St. Gregory perceiving, presently withdrew his hand, and placed the Body upon the Altar again: Mass being ended, he ask'd the Woman, why being about to take the Lords Body, she presumed to laugh? who after a long muttering answer'd, Because thou didst proffer me that Bread which I made with my own hands, for the Body of our Lord. Here St. Gregory, with all the People prostrate themselves on the ground; and pour out Prayers for the Unbelief of the Woman: Prayers being ended, and he risen up, he found the Particle chang'd into the form of flesh, which when he shew'd to the Woman, and she was thus brought to believe, and the people present confirm'd in the Faith; Again St. Gregory praying, he made that piece of Flesh return to its former appearance of Bread.

St. Germanus Patriarch of Constantinople, in his Mystical

tim partitur, ejus sanguis non jam in manu infidelium, sed in ore fidelium funditur. Hinc ergo pensamus quale sit pro nobis hoc sacrificium, quod pro absolutione nostra passionem unigeniti filii semper imitatur. Quis enim fidei-
lium habere dubium possit, in ipsa immolationis hora, ad sacerdotis vocem celos aperiri in illo Jesu Christi mysterio Angelorum chorus adesse, summis ima sociari, terrena caelestibus jungi, unumque ex visibilibus atque invisibilibus fieri?

Diac. l. 2. &
Greg. c. 41.

Καὶ παρεκαλεῖ πάλιν τελειώσει τὸ μυστήριον τῷ ᾧ αὐτῷ, καὶ μεταβῆναι ἔτσι μεταβῆναι αὐτὸν τὸ ἄβυσσον, καὶ τὸ εἶναι εἰς σῶμα καὶ αἶμα τῷ χρεῖ καὶ θεῷ, καὶ μεταβῆναι τὸν, ἵνα σῶμα καὶ χρεῖ καὶ θεῷ, καὶ τὸ αἶμα καὶ σῶμα τῷ ἰσχυρῷ τῷ πατρὶ, καὶ ἑλθῶσι τῷ ᾧ ἀδελφῷ πατρὶ ὑποτάσσονται καὶ δέξιν ἰσχυρῶν, καὶ τῷ χρεῖ τῷ ἰσχυρῷ δέξιν σῶμα καὶ μεταβῆναι καὶ τελειώσει τὸ μυστήριον, ἵνα αὐτὸν εἰς σῶμα καὶ αἶμα τῷ κυρίῳ ἡμεῖς ἰσχυρῶν, &c.

flit Theory of Ecclesiastical things says, The Priest prays, that it may be made the Mystery of the Son of God, and that the Bread and Wine be made and changed into the Body and Blood of Christ, and God; and that this may be fulfilled, This day have I begotten thee. Then the Holy Spirit, by the good plea-

sure of the Father, and will of the Son, being invisibly present, shews the Divine working and signs by the hand of the Priest, and changes and makes the holy gifts before him, into the Body and Blood of our Lord Jesus Christ, who said for their sake I sanctify myself, that they also may be sanctified through the truth. By what means? He that eateth my Flesh, and drinketh my Blood, remains in me, and I in him: from whence, we that are beholders of the Divine Mysteries, and partakers of Immortal Life, and presented with the gifts of the Divine nature, will glorify the great incomprehensible and unsearchable mystery of the dispensation of the Son of God, and glorifying we cry out, offering to thee thine of thine own, of thy Body and Blood, &c.

Joh. 17. 9.
Joh. 6. 57.

Lib. 4. de f.

Orthod. c. 14.
Εἰ τὸ αὐτὸν ὁ λόγος
τῷ θεῷ ὅτι καὶ ἑα-
ρὴς καὶ πᾶσι τοῖς
ἡθελῶσι ὁ κύριος
ἀποστείλει, &c.

Psal. 33. 6.

Οὐ δύναται ὁ ἀρ-
τιν ἡμεῖς σῶμα
παύσαι καὶ τὸ εἶ-
ναι καὶ τὸ εἶναι αἶ-
μα; &c.

St. John Damascen. If therefore the word of God is li-ving and efficacious, and the Lord doth whatsoever he will; if he say, let there be Light, let there be a Firmament, and the Firmament was made; if by the word of God the Heavens were established, and by the spirit of his mouth all the Host of them, &c. If by his will God is made man, &c. cannot God make Bread his Body, and Wine and Water his Blood? He said in the beginning let the Earth bring forth, &c. God said, This is my Body, and this is my Blood, and by his Omnipotent Power it is effected till he comes; for as whatsoever God made, he made it by the Power of the Holy Ghost; in like manner now also, the working of the spirit doth effect, those things which surmount nature, and which cannot be comprehended or understood, but by Faith only. How can this be, saith the Holy Virgin, seeing I know not man? the Angel Gabriel answers, the Holy Ghost shall come upon thee, and the virtue of the most high shall over-shadow

have called them signs of the Body and Blood of our Lord, yet they were not so called after Consecration, but before; and in the end of the Chapter. They are called signs of things to come, not as not being truly the Body and Blood of Christ, but because now truly by them we partake of the Divinity of Christ, but then intellectually by Vision only; And in his History of Barlaam and Josaphat. Take the Mysteries of Christ pure from all spot, certainly believing, that they are the Body and Blood of our God, which he gave to men induced with Faith for the Remission of Sins. Now that St. Damascen taught Transubstantiation, is acknowledged by these Protestants, Carlile, fol. 58. Oecolampadius Ep. 3. Whitaker contr. Duræum p. 238. Chemnitius Exam. Part 2. p. 83. 90.

L. de divin. Alcuinus Master of Charles the Great. That Bread, and off. c. de Celebr. Missæ. That Wine of it self is irrationabile, but the Priest prays, Illiq; Panis & that rationally handled by Him, and consecrated by the Omnipotent God, it may be made reasonable by passing into the illud vinum, Body of his Son. And a little after. As the Divinity of per se irrationabile est, sed Christ is one, which fills the whole World, so though that erat sacerdos Body be consecrated in many places, and in innumerable at ab illo rationabiliter days, yet they are not many Bodies of Christ, nor many Characters, but one Body of Christ, and one Blood, with that tractatus & which he took from the Womb of the Virgin, and which he ab Omnipotenti which he took from the Womb of the Virgin, and which he Deo consecratus rationabiliter gave to his Apostles. lis fiat, transundo in corpus filii ejus. -- Sicut Divinitas verbi Dei est una, que totum implet mundum, ita licet multis locis & innumerabilibus diebus illud corpus consecratur, non sunt tamen multa corpora Christi, neq; multi calices: sed unum est corpus Christi & unus sanguis cum illo quod sumpsit in utero Virginis & quod dedit Apostoli.

Concilium secundum Generale. The Iconomachi called the Eucharist, the Image of the Body of Christ: But Epiphanius the Deacon, after the words of Institution, This is my Body, tells them. He did not say, Take, eat, this is the Image of my Body. Read as long as you will, Legas quousq; you shall never find, that either our Lord, or his Apostles, or voles nunquam the Fathers ever said, that unbloody Sacrifice which is offered invenies neq; by the Priest is the Image, but the true Body and true Blood: Dominum neq; Apostolos neq; Patres, in cruce yet before the Consecration of Sanctification, it pleased some of

of the Fathers truly, piously to nominate it *avimov*, an antitype, i. e. an Exemplar. But those Gentlemen, desiring to obscure or darken the Contemplation of Holy Images, brought in forsooth another Image, which truly is not an Image but Body and Blood; and then adds, that it is an apparent madness to affirm the Body and Blood of our Lord to be an Image.

Remigius Altifiodorensis. The Bread and Wine do not retain the Nature of Bread and Wine after the Consecration, unless it be to the shew, taste and smell; and then goes on to prove it possible from Christ taking flesh, &c.

In Pl. 21. Panis & Vinum non naturam panis & vini post consecrationem retinent, nisi quantum ad speciem & saporem & odorem. L. de Corp. & Sang. D.

Eusebius Emiffenus alledg'd by Paschalius almost nine hundred years ago, but by some Critics ascrib'd to Eucherius, to whom I refer. Consider in the Celebration of the Sacraments, which was instituted by St. Peter; that we believe what the Priest prays in the Canon. *That it may be made, says he, the Body and Blood of thy most beloved Son our Lord Jesus Christ.* Which Prayer being ended, we all say with one Voice, *Amen.* So all the Church, in every Nation and Tongue, prays and confesses, that it is that which he prays. So that let him look to it that will go against this, what he does against the Lord himself, and against the whole Church of Christ. For it is a most horrid wickedness to pray as all pray, and not believe, what the very truth it self testifies. From whence because he says, *it is his own Body, and his own Blood,* it does not behove us (although with our Carnal Eyes we do not see what we believe) to doubt in any thing.

Haymo. Because Bread strengthens the heart of Man, and Wine encreases Blood in Man. Deservingly the same Bread is turned into the Flesh of our Lord, and the same Wine into the Blood of our Lord; not by figure, nor by shadow, but in Truth. For we believe the Flesh of Christ is in truth, and likewise his Blood.

In Pass. J. C. secundum Marcum. Quia panis confirmat cor hominis, & vinum augeat sanguinem in homine,

merito idem Panis in carnem Domini mutatur, &c. non per figuram neque per umbram, sed per veritatem.

L.

Stephanus

Tom. 6. Biblioth. Pat. Edit. 1589. Fides nostra est & vere credendum est quod sacerdote proferente hæc verba, Hoc est corpus meum, jam non est Panis terrenus, sed ille Panis qui de caelo descendit, Mediator Dei & hominum Jesus Christus. Item virtute verborum istorum, which was deified in the Ascension. But it is signed thrice Hic est calix sanguinis mei, &c. Vinum

convertitur in that this food of men may be made the food of Angels, to sanguinem suum. Sub utraque specie & sub utriusque speciei particulâ singulâ, totus est Christus Jesus: & sumitur residens in caelo, sedens ad dextram Patris: ipse verè est in hoc Sacramento, dentibus teritur & ingeritur, manet, manducatur & non corrumpitur, immolatur & non moritur; qualem se præbuit Discipulis edendum, talem se præbet nobis communicandum, &c. Precamur, ut tua benedictione facias converti illud corpus filii tui, quod perpendit in Cruce, quod glorificatum in Resurrectione, quod deificatum est in Ascensione. Signatur autem triplici Cruce, in quo ostenditur totum mysterium fieri Sancta Trinitate cooperante. Oramus ut cibis hominum fiat, scilicet, ut oblatio panis & vini transubstantietur in corpus & sanguinem Jesu Christi, &c.

Stephanus Eduensis. 'Tis our Faith, and we must truly believe, that when the Priest utters these words. This is my Body, 'tis no longer Earthly Bread, but that Bread which descended from Heaven, the Mediator of God and Men, Jesus Christ. Also by the virtue of these words, this Cup is my Blood, &c. The Wine is turned into his Blood under both Kinds, and under each Particle of both Kinds is all Christ Jesus: And he that resides in Heaven, sitting at the right hand of his Father, is received by us, he is truly in the Sacrament: He is broken by our Teeth, and remains whole: He is eaten and not broken: He is sacrificed and dies not: Such as he gave himself to his Disciples to be eaten, such he gives himself to us, &c. We pray, that by thy Benediction, thou wilt make it to be converted into that Body of thy Son, which hung upon the Cross, which was glorified in the Resurrection, which was deified in the Ascension. But it is signed thrice with the sign of the Cross, in which is shew'd the whole mystery to be done by the working of the Holy Trinity. We pray convertitur in that this food of men may be made the food of Angels, to sanguinem suum, that the oblation of Bread and Wine may be transubstantiated into the Body and Blood of Christ, &c.

1 Ep. ad Aed. Non inanis mysterii Symbolum, sed compaginante Spiritu sancto corpus verum Christi, quod

Tulbertus Carnatensis Episcopus. It is not the Symbol of an empty mystery, but the Holy Spirit working the true Body of Christ; and what substance of Bread and Wine did appear outwardly, now is made the Body and Blood inwardly: for it is a wickedness to doubt that at his at whose nod all things were made out of nothing, by equal power in these spiritus solenniter operatur, & que substantia panis & vini apparebat exterius, jam corpus Christi & sanguis sit interius. Dubitari enim nefas est, ut ad cuius nutum, &c. Si Deum omnia posse credis, & hoc consequitur, ut credas, nec humanis disputationibus discernere rationibus

ritual Sacraments, the Earthly matter transcending the merits of its nature and kind be changed into the substance of Christ, when he says, this is my Body, and a little after, this is my Blood. — If thou believest God can do all things, this also follows, that thou believe, nor insist more curiously to discourse by humane disputations, whether he be able to convert those Creatures, which he could create out of nothing into the dignity of a more excellent nature, and transfuse them into the substance of his own Body.

And now I am just fallen in upon the time of *Berengarius* Arch-Deacon of *Angers*, who, with some few Followers, now disturbs the long Peace, and as long continued Faith of the Catholick Church, Himself being Scholar to this Great *Tulbertus*; who oftentimes admonisht his Scholar, that the high conceit of his parts, and opinion of himself, did frequently carry him beyond his bounds, advising him also to keep within compass. But all to little or no purpose. I will not over-much credit the report, that he was given to the Art Magic, *Sit Fides pene Authores*, or much insist upon *Genebrard in what Baronius 1028. Sigebertus an. 994. Onuphrius an. Chronol. an. 1001.* seem to insinuate, that *Tulbertus* near his Death, *1041. Polydor. Virg.* commanded him to be turned out of his Chamber; because he saw the Devil upon his shoulder, inticing very many to follow him. Though I am a little inclined to believe somewhat of the same nature concerning *Luther*, because 'tis his own confession, and concerning *Martin Bucer*, because it was *Luthers* report of him, who was his Master. And lastly, concerning *Zuinglius*, who studying how he might justify the change of *Eest* into *significat*, tells us, how he was instructed by an honest Fellow, He did not know whether he were black or white.

But to my present Testimony, for he will prove one at last. *Berengarius* denies the Doctrine, thus all along asserted, to the no small discontent of the true Believers. Two Councils are call'd one after another at *Rome*, and at *Vercelles*. He was Summon'd, and not *An. 1050.*

wichstanding his Fit of the Sullens, for he would not appear, his Opinion is condemn'd. At this a little enraged, as Heresy is apt to be, he publickly justifies his Tenent, and desires a new Council to reverse his Sentence. 'Tis granted him at *Tours*, 1055. Here, in a better humour, he appears, pleads, and is condemned, and recants. After this (for the good humour did not last long) he musters up his broken Regiments again, perhaps he had found them new Colours, and falls again to the publishing his old imaginations; a Council is called at *Rome*, 1059. He appears there, after a long Debate, he is again Condemned, both by himself and by the Council, consisting of 103 Bishops. All this does not hold him fast, so slippery a thing is Heresy, for he revolts, and publishes his Arguments, which you'll find answer'd by *Lanfranc*, afterward Bishop of *Canterbury*. In his writings he complained, that the Council was sway'd by his Enemies, and had made him to swear Contradictions. Oh the Lenity and Clemency of the Church of Christ! A fifth Council is called at *Rome*, 1078. in which his last and best Arguments (after so many second thoughts) are censured, and the Article of a substantial Conversion of the Bread and Wine into the Body and Blood of Christ further vindicated, his Error condemn'd, and again recanted by himself. Honest *Berengarius*, and so he dyed, reconciled to the Doctrine of the Catholick Church.

But as to his Opinion, and the Arguments for it then urged by himself, *Bertram*, *Scotus*, *Erigena*, &c. and still urged by *Bertram*, lately reprinted in English, and others ever since troubling the Church, in the time between the last of those five Councils (all of them universally accepted by all the Western Church, not one single Bishop siding with the *Berengarians*) were answered and refuted by *Lanfranc*, *Guilmont* and *Algerius*: as would sufficiently appear, if some moderate Spirit, more studious of the Peace of the Church, would take the pains to put them into English also, but
in.

in the mean time. I'll give you a tast of them, and some others following them, down to the Council of Lateran.

Lanfrancus. In the Church throughout the whole World, *Confitetur Ec-*
lesia toto ter-
 was set Bread and Wine upon the Altar, but in Sacrificing *varum orbi dis-*
 it was turned incomprehensibly, and ineffably, into the sub-*stantia panem &*
 stance of Flesh and Blood. We believe the Earthly substances, *vinum ad sa-*
 which by the Priests Ministry upon the Lords Table, are *crandum pro-*
 divinely sanctified, the supernal Power ineffably, incompre-*poni in altari,*
 hensibly, and wonderfully working, are turned into the essence *sed inter sa-*
 of the Lords Body, their forms and figures still remaining, *crandum in-*
 and other qualities, left perceiving raw and bloody things, *comprehensi-*
 they should be affrighted, and that Believers might receive *liter & ineffa-*
 the greater rewards of their Faith. Yet the Lords Body be-*biliter in sub-*
 ing in Heavenly places at the right hand of his Father, im-*stantiam car-*
 mortal, inviolate, whole, uncorrupted, unhurt, that it may *nis & sangui-*
 be truly said, we take that very Body which he took from *nis commutari.*
 the Virgin, and yet not the same, the same as to its Essence, *— Credimus*
 and propriety of its true nature and virtue; but not the *igitur terrenas*
 same, if you respect the outward appearance of Bread and *substantias, que*
 Wine, and other things above-named. This Faith the Church, *in mensa Do-*
 which is called Catholick diffused throughout the whole *minica per sa-*
 World, bath held from ancient times, and now holds. *cerdotale mi-*
nisterium divi-
nitus sanctifi-
catur, ineffa-
biliter incom-
prehensibiliter

mirabiliter operante superna potentia converti in essentiam Dominici corporis, reservatis
 ipsam rerum speciebus, & quibusdam aliis qualitatibus, ne percipientes cruda & cruenta
 horrent, & ut credentes fidei premia ampliora perciperent. Ipso tamen Dominico cor-
 pore existente in celestibus ad dextram Patris immortalis, inviolato, integro, incontami-
 nato, illaso, ut virè dici possit & ipsum corpus quod de Virgine sumptum est, nos sumere,
 & tamen non ipsum: ipsum quidem, quantum ad essentiam veramque nature proprietatem
 atque virtutem: non autem ipsum, si species panis viniq; speciem, cateraque, superius com-
 prehensa. Hanc fidem tenuit à priscis temporibus & nunc tenet Ecclesia, qua per totum
 orbem diffusa, Catholica nominatur.

Guitmund. So the whole Host is the Body of Christ, that *Ita ergo tota*
 nevertheleß each Particle separated is the whole Body of *hostia est cor-*
 Christ, yet neither the three Particles separated are three Bo-*pus Christi, ut*
 dies, but one Body. The same we also say, although a thou-*nihilominus u-*
 cula separata, sit totum corpus Christi: nec tamen tres particule separate sunt tria cor-*naqueq; parti-*
 pora, sed unum corpus. Idem quoq; dicimus & si mille Missæ eodem tempore celebrentur.
 Nam ita in singulis totum credimus esse Christum, ut nec plures Christos, nec divisum
 Christum faciat, aut sacerdotum diversitas aut locorum.

(and.

is my Flesh: He did not say, It is the figure of my Flesh, but it is my Flesh. And how sayst thou, does it not appear Flesh? O man! It is by reason of our infirmity, for because Bread and Wine are things we are accustomed to, we do not abhor them, but if we should see Blood and Flesh, we should not endure them, but abhor them. Therefore the merciful God, descending to our infirmity, preserves the species of Bread and Wine, but transelements them into the virtue of Flesh and Blood. And on the 6th of St. John. But observe, that Bread which is taken by us in the mysteries, is not only a certain figuration of the flesh of our Lord, but the very flesh of our Lord; for he did not say, The Bread which I shall give you is the figure of my flesh, but my flesh. For that Bread is transformed, by secret words, through a mystical Benediction, and the accession or approach of the Holy Ghost into the flesh of our Lord; and let it not trouble any one, that Bread is to be believed flesh, for both our Lord walking in our flesh, and admitting nourishment from Bread, that Bread, which was eaten by him, was changed into his Body, and was made like to his Holy Flesh, and did conduce to his encreasing growth and sustentation. Therefore now also Bread is turned into the flesh of our Lord.

In 26 Mat.

Ut vetus Testamentum hostias & sanguinem habebat, ita sane & Novum, corpus videlicet & sanguinem Domini. Non dixit, hæc sunt signa corporis mei & sanguinis mei, sed hæc sunt corpus meum & sanguis meus. Oportet ergo non ad naturam eorum, quæ proponuntur aspicere; sed ad virtutem eorum. Quemadmodum enim supernaturaliter assumptam carnem deificavit (si ita loqui liceat) ita & hæc ineffabiliter transmutat in ipsum vivificum corpus suum & in ipsum pretiosum sanguinem & in gratiam ipsorum.

Euthynius Zigabenus. As the Old Testament had Sacrifices and Blood, so truly the New also. To wit the Body and Blood of our Lord. He did not say, these are signs of my Body and of my Blood, but these are my Body and Blood. We must not therefore look to the nature of those things that are set before us, but to their Virtue; for as he did supernaturally Deify (if may say so) his assumed flesh, so he ineffably changes these into his very vivifying Body, and into the very precious Blood, and into the Grace of them.

Ep. 7. to the Hebr. Quotidie panem &

Anselmus Cantuar. Every day the Priests offer Bread and Wine for the salvation of the Faithful; and the Bread and

and Wine are made the Body and Blood of Christ, and remain for ever; and in the tenth Chapter. The Flesh of Christ, which we take from the Altar, is therefore called a covering, because it is covered to our senses in the Sacrament. For our senses declare one thing to us, and Faith another; for our sight persuadeth us, that it is Bread only, according to the form of Bread, but Faith insinuates, that it is the living and Life-giving Flesh. The tast tells us, 'tis Bread by its savour. The bearing also, the same by its breaking. But Faith tells us, that the intire Lamb is taken by the Faithful, without any hurt at all done to it: For we do not take dead Flesh, but living by Consecration and divine operation.

sensibus nostris in sacramento velatur. Nam sensus nostri aliud renunciant, & aliud fides. Visus enim persuadet nobis esse solummodo panem secundum panis speciem, fides autem insinuat esse carnem vivam & vivificatricem: Gustus, panem in sapore, auditus etiam illud idem in fractione, fides vero integrum agnum à fidelibus sumi sine aliqua ipsius lésione. Non enim sumimus carnem exanimem, sed consecratione & operatione divina viventem.

Rupertus Abbas Tuitiensis. He took common Bread, by blessing it changed it into a far other thing than it was. That he might with truth say thus, This is my Body, which shall be given for you; also he took the substance of Wine, but again blessing it, he in like manner turned that into another thing; that he the truth, who cannot ly, might say, This is my Blood of the New Testament which shall be shed for you. This (saith he) is that, This is my Body, this is my Flesh, for he saith elsewhere, and the Bread which I eat shall give you, is my Flesh for the life of the World. But it does not appear to the Eyes of Flesh, nor is it felt by the tast of the mouth, that that Bread is made Flesh, and that Wine is turned into Blood; and then he gives the same reason which Theophylact gave before.

vel benedicendo sic in aliud vertit, ut diceret veritas que non mentitur: Hic est sanguis meus N. T. qui pro multis effundetur. Hoc (inquit) id est, hic panis est corpus meum sive caro mea. Nam & alibi dicit, & panis quem ego dabo, &c. Sed non videtur oculis carnis, non sentitur gustu oris, quod panis ille caro Christi factus est, quod vinum illud in sanguinem versum sit.

Goffridus Abbas Vindocinensis. First truly Bread and Wine are set upon the Altar, but, as before Consecration they

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have

vinum Deo sacramentum offerunt pro salute fidelium: atque panis ipse & vinum sunt corpus & sanguis Christi, ac permanent in æternum -- Cavour Christi, quam ex altari sumimus idcirco velamen appellatur, quoniam

rib. Sp. Sancti c. 23. Panem communem accipit, sed benedicens longe in aliud quam fuerat transmutavit, ut hoc est corpus meum, quod pro vobis tradetur. Item vini substantiam accipit, sed itidem gratias agendo

In Opusculo I Prius q. Panis & vinum super

altare ponuntur: sed sicut so after Consecration, they retain nothing of the nature, no- ante consecra- thing of the matter of Bread and Wine, but as to the tast, tionem nihil a- show, and smell. Yet this by reason of the weakness and infir- liud præter mity of men. Again as Theophylact. Therefore, says he, propriam panis let us firmly believe, and nothing at all doubt, because what & vini natu- ram habent, ita is taken on the Altar, after Consecration, is nothing else, has post consecrati- onem, nullam nothing else, but what truth himself professes: Take, eat, says he, This is my Body. From whence, if any man ask, how naturam, nul- lam materiam Bread can be made the Flesh of Christ, and Wine his Blood? panis vel vini Surely if God had not created those things that are, perhaps retinent, nisi be could not change created things; but 'tis not a less Miracle quantum ad to create all things out of nothing, than to convert some of saporem, speci- em & odorem. those all things into better. Do not err, if thou believest God Hoc tamen Omnipotent, thou canst never doubt of this; for if thou con- propter infirmi- tatem homi- nium & imbe- cillitatem. Fir- miter itaq; cre- damus & nul- latenus dubi- mus, quia quod in altari post sed his Disciples with his own Flesh. God did what he consecrationem à Christiana religione sumi- tur, nihil ali- ud est, nihil a- liud habet, præ- ter quod ipsa veritas per se proficitur. Accipite, inquit, b. e. c. m. &c. Unde si quis querit quomodo panis Caro Christi & vinum sanguis ejus fieri possit; certe si ea que sunt, Dominus non creasset, creata forsitan mutare non posset. Sed minoris miraculi non fuit, ex nihilo omnia creare, quam in melius ex omnibus quedam mutare. Qui talia queris, noli errare. Si Deum Omnipotentem esse credis, nullatenus super hoc poteris dubitare; quoniam si omnia posse confiteris eum, & istud posse, negare non poteris, cum sit ex omnibus unum. — Carnem istam in specie panis discipulis suis in cena, quam ante Passionem suam cum eis novissimam fecit, manducandam donavit, dicens hoc e. c. m. & quia de suo proprio proprio corpori diceret, subjunxit, quod pro vobis tradetur. Nemo hesitet super hoc, quod Christus carne sua discipulos cibaverit suos. Fecit Deus quod voluit; & quod voluit facere potuit. Alioquin Deus omnipotens non esset, si aiquid vellet facere, quod minime posset. Quâ autem ratione hoc Deus fecerit non est opus disputatione; sed fides adhibeatur, & sufficit. Fide enim hæc opera Dei noscantur, non sophistica contentione.

Hugo de Sancto Victore. *The Shew of Bread and Wine is seen, and the substance of Bread and Wine is not believed, but the substance of the Body and Blood of Christ is believed; and yet the species is not seen. By the words of sanctification the true substance of Bread, and the true substance of Wine is converted into the true Body and Blood of Christ; the shew only of Bread and Wine remaining, and substance passing into substance. But this Conversion is not to be believed by way of Union, but Transition.* De Sacram. Part 8. c. 7.

sanctificatione the true substance of Bread, and the true substance of Wine is converted into the true Body and Blood of Christ; the shew only of Bread and Wine remaining, and substance passing into substance. But this Conversion is not to be believed by way of Union, but Transition. substantia panis & vini non creditur autem substantia corporis & sanguinis Christi, & tamen species non cernitur. Post verba sanctificationis vera panis & vera vini substantia in verum corpus & sanguinem Christi convertitur, sola specie panis & vini remanente & substantia in substantiam transiente. Conversio autem ipsa non secundum unionem, sed secundum transitionem credenda est.

St. Bernard. *The Host, which thou seest, now is not Bread, but my Flesh, which hung upon the Cross, for the life of the World: in like manner the drink, which thou seest, now is not Wine, but my Blood, the shew, smell, tast remains. And he gives the same reason Theophylact gave before, and adds *, For as the species are seen, of which the thing or substance are not believed to be present, so that thing is truly and substantially believed, whose species is not seen: for the species of Bread and Wine is seen, and the substance of Bread and Wine is not believed: The substance of the Body and Blood of Christ is believed, and yet the species is not seen.* Serm. de Coena D. Hostia, quam vidis, jam non est panis, sed caro mea, que pendit in cruce pro mundi vitis; similiter licet quor iste, quem vides jam non est vinum sed sanguis meus.

seen. * Odor, sapor, species, pondus

remanet. — Quem admodum enim species illic videntur, quarum res vel substantia ibi esse non creduntur; sic res veraciter & substantialiter creditur cujus species non cernitur; videtur enim species panis & vini, & substantia panis & vini non creditur; creditur autem substantia corporis & sanguinis Christi, & tamen species non cernitur.

Petrus Lombardus. *After Consecration the substance of Bread and Wine is not there, although the species remain; for there is the species of Bread and Wine, as also the tast: So that one thing is seen, and another thing understood. Therefore the Priests are said (in a sober construction) to make the Body and Blood of Christ, because by their Ministry & sapor. Unde aliud videtur aliud intelligitur. Licet sacerdotes dicantur consecrare corpus Christi & sanguinem, quia eorum ministerio substantia panis fit caro & substantia vini fit sanguis Christi.* 4 D. 11. Post consecrationem non est ibi substantia panis & vini, licet ibi species panis & vini sicut & sapor. Unde aliud videtur aliud intelligitur. Licet sacerdotes dicantur consecrare corpus Christi & sanguinem, quia eorum ministerio substantia panis fit caro & substantia vini fit sanguis Christi.

stry, the substance of Bread is made the Flesh, and the substance of Wine is made the Blood of Christ.

Et ut in gratia Exemplum uno sacramentorum videas abyssum profundissimum & humano sensui imperceptibilem, pane & vino transubstantiatis virtute verborum celestium in corpus & sanguinem Christi, accidentia, que prius ibi fuerant, sine subiecto remanent & apparent. Petrus Blesensis. And as for Example in one of the Sacraments, thou mayst see the most profound abyss, and not to be perceived by humane sense, the Bread and Wine being transubstantiated, by virtue of celestial words, into the Body and Blood of Christ; the accidents which were before there, remain without a subject and appear; and seeing the Body of Christ is Flesh and not Spirit, yet it refreshes the spirit, not the Body, spiritually refreshing and vivifying of it. The same Body, according to our opinion, is in divers places, because upon divers Altars, against the nature of a Body, yet the same Body at the same time is in Heaven. For although in its corporal nature and circumscribable, it is only in one place, yet it is in more places by its virtual power, and in a spiritual manner.

Cumque corpus Christi caro sit & non spiritus, spiritum tamen & non corpus reficit, spiritualiter pascens, atque vivificans. Corpus idem apud nos est in diversis locis quia in diversis altaribus contra naturam corporis, idem tamen corpus eodem tempore est in calis. Licet enim ex natura corporali & circumscribibili sit uno duntaxat in loco, tamen in pluribus locis est virtuali potentia & spirituali modo.

And now I am come up to the Council of *Lateran*, assembled under *Innocent* the Third, Anno 1215. in which were, the Patriarchs of *Constantinople* and *Jerusalem* in person, and the substitutes of the Patriarch of *Antioch* (himself being then sick) and of the Patriarch of *Alexandria*, lying under the Saracen Yoke, *Episcopus Atheradensis* of the first, and *Germanus* his Deacon for the second; the whole Council consisting of 412 Bishops, 70 Arch-Bishops, 12 Abbots, 800 Priors. Here were also the Popes Legates, the Legates of the Emperours of the *East* and *West*, the Orators of the Kings of *France*, *Spain*, *England*, *Jerusalem* and *Cyprus*; so that it may very well be accounted the most famous of all the *European* Councils. This August Assembly in this matter decree thus: *The universal Church of the Faithful* is but one, out of which no man is saved, &c. The true Body and Blood of Christ are truly contained in the Sacrament of the

Caranz. p. 286. Una est fidelium universalis Eccle-

the Altar, under the species of Bread and Wine, the Bread *sic* extra quam being transubstantiated into the Body, and the Wine into the nallus est sal- Blood by the Divine Power, that to the perfecting the my-
-vus, &c. Verum Christi corpus & sanguis in
 stery of Unity, we may receive from him what he received from us. And no man truly can make this Sacrament but a Priest rightly ordained by the Keys of the Church, which Fe-
-tarius sub speci-
 bus Christ himself gave to his Apostles and to their Suc-
-tibus panis & vini veraciter
 cessours.
continentur,

transubstantiatis pane in corpus & vino in sanguinem potestate divina. Ut ad perficien-
 dum mysterium unitatis accipiamus ipsi de suo, quod accepit ipse de nostro. Hoc sacra-
 mentum nemo potest consecrare, nisi sacerdos fuerit rite ordinatus secundum claves Ecclesie,
 quas ipse concessit Apostolis, & eorum successoribus Jesus Christus. De Euch. p. 412.

Now, 'tis utterly improbable, that a Council gathered out of all the most distant Nations of Christendom, should upon a push conspire to embrace and introduce an innovation of Doctrine, so contrary to sense, as Protestants say the Catholic Doctrine herein is. *Credat Judæus.* Most certainly it is more reasonable to think, they were guided by the Rule of Faith, Scripture interpreted by Tradition.

Durandus. We must say that the true Body of Christ taken from the Virgin, and suffered on the Cross, is really in this Sacrament. Christ speaks to the thing proposed, This is my Body. If therefore we would know whether it be said according to the proper signification or figurative, let us see the following words, which determine the foregoing. For when Christ had said, This is my Body, he subjoins, which shall be given for you. But it appears, that the Body given for us was the True Body of Christ, born of the Virgin, and which suffered upon the Cross: Therefore that word was said, not by way of Metaphor, but according non figurativè, nec ut in signo tantum, nec per solam communicationem Idiomatum.

Dicendum est quod verum Corpus Christi, sumptum de Virgine & passum in cruce est realiter in hoc sacramento. Ad propositum Christus dicit H. E. C. M. Si ergo volumus scire utrum sit dictum secundum propriam significationem, vel secundum figurativam, videamus sequentia verba, que determinant præcedentia. Cum enim dixisset Christus h. e. c. m. Subjuxit quod vobis tradetur. Constat autem quod corpus traditum pro nobis, fuit corpus Christi verum natum de Virgine & passum in cruce: Ergo illud verbum dictum est non secundum metaphoram sed secundum propriam significationem. Ideo à principio Ecclesie fuit articulus fidei ab omnibus concessus, quod verum corpus Christi esset realiter in hoc sacramento, &

to its proper signification. Therefore from the beginning it was an Article of Faith granted by all, that the true Body of Christ was really in this Sacrament, and not figuratively, nor in sign only, nor by the Communication of Idioms only. And Ludolphus Saxonius who was famous under Lodovic the Fourth, Anno 1430. in his second Part of the Life of Christ, c. 56. Fol. 297. A. Numbers up many wonderful things in this Sacrament. 1. That then is the Body of Christ in as great quantity, he means intensive, as was on the Cross, and as he is now in Heaven. 2. That the accidents are there without the subject of Bread and Wine. 3. That the Bread was so converted into the Body of Christ, that nevertheless neither the matter of the Body, nor even of the Soul is there. 4. That the Body is not augmented from the Consecration of many Hosts, and again it is not diminished by the taking of them. 5. That the same Body is consecrated together in more places under all the Hosts. 6. That when the Host is divided, the Body of Christ is not divided: but all Christ is under every part. From whence this breaking in the form of Bread, not in the Body of Christ, for all Christ is taken undivided, under which part soever; as in a whole Looking-Glass, the whole and only shape appears wholly and in it when it is broken. 7. Because the Host is held in hands, and is seen with Eyes: but the Body of Christ is neither toucht with hands, nor seen with Eyes, only the species. 8. That seeing it is not Bread and Wine, yet the accidents have the same affecting power as formerly, as to satisfy the tast, &c. 9. That as soon as the species cease to be, there also ceases the Body and Blood of Christ; but Christ passes from the mouth to the Heart, and the virtue and spiritual presence only remains. All this as if he would say, This is a great Mystery, but I speak of the Body and Blood of Christ, The Omnipotent Son of the Omnipotent Father.

Thomas Waldensis, Tom. 2. c. 21. *The Sacrament of the Eucharist is an invisible grace. The Body and Blood of Christ,*

Christ, according to its substance, under the visible form of Bread and Wine. And the Council of Constance says, *Firmissime credendum est & nullatenus dubitandum integrum Christi corpus & sanguinem tam sub specie panis quam sub specie vini veraciter contineri.* We must firmly believe, and by no means doubt, that the whole Body of Christ, and his Blood, is truly contained under the species of Bread and Wine.

The Council of Florence declared likewise the same, in the Articles of Instruction to the *Jacobines* and *Armenians*. By the Power of those very words, the substance of Bread is turned into the Body of Christ, and the substance of Wine into his Blood. Which Declaration, though made after the Departure of the Greeks (whom the Turks Invasion hasten'd away) yet was truly conformable to their Doctrine. Nor had the Latine and Greek Church then any difference concerning the substantial Conversion of the Elements into Christ's Body, but only by what words this mutation was effected. So Bishop *Forbes*, The modern Greeks, in their small works, most plainly confess Transubstantiation; and the Question in the Council of Florence, between the Greeks and the Latines was not, as *Chemnitius* and many Protestants affirm, whether the Bread were substantially chang'd into the Body of Christ, but by what words that ineffable change was made, whether only by the words of our Lord, or also by the words of the Priest, and the Prayers of the Church. And p. 442. He tells us, the Greeks at *Venice*, and all the rest of the Greeks adore Christ in the Eucharist; and who dares accuse and condemn all these Christians of Idolatry?

Dr. *Potter* confesses, that the latter Greeks seem to P. 225. agree with the Romanists in the Opinion of Transubstantiation, and he quotes these Authors for it, *Nicetas*, *Euthymius*, *Hieremias* Patriarch of Constantinople, &c. Sir *Edwin Sands* confesseth the same, which appears also by the Treatise published by the Protestant Divines of

Wittenberg,

Wittenberg, Anno 1584. Intituled *Acta Theologorum Wittenbergenſium & Jeremia Patriarchæ Conſtantinop. &c.* that the Greek Church at this day profeſſeth to believe Tranſubſtantiation, Sacrifice, the ſignifying Ceremonies of the Maſs, &c. *Blondel* confeſſes the latter Greek Church to follow the Doctrin of the ſecond Council of Nice, and again this Council to follow the Doctrin of *Damaſcen*.

In the year 1639. was held a Council at *Conſtantinople*, by *Cyril of Iberia*, wherein was preſent the Patriarchs of *Alexandria* and *Jeruſalem*, and 23 Biſhops. Another 1642. by *Parthenius* his Succeſſor, wherein were preſent 25 Biſhops, and amongſt them the Metropolitane of *Muſcovy*; In the former of theſe Synods the ſixth *Anathema* runs thus; *Anathema* to *Cyril*, who teacheth and believeth, that the Bread that is offered, and the Wine alſo, are not chang'd by the Benediction of the Prieſt and operation of the Holy Ghoſt into the true Body and Blood of Chriſt; the ſecond of theſe Councils declares his Confeſſion Calviniſtical.

Cariophilus Archiepiſc. Cognienſis, writes againſt the ſame *Cyril*, quoting for Tranſubſtantiation, beſides the Fathers, ſeveral paſſages of the Greek Liturgies of *St. Baſil* and *St. Chryſoſtome*. *Nicholas Spadarius*, a Learned *Moldavian*, declares the Doctrin of the Greek Church thus, *Orientalis Eccleſia ſic ſtatuit*, &c. The Eaſtern Church ſo determines, We believe the Bread and Wine, by the words of our Lord, ſubſtancially and truly to be chang'd and tranſubſtantiated into the Body and Blood; ſo that after Conſecration the ſubſtance of Bread and Wine does not remain, but in the place of them the Body and Blood of Chriſt ſucceeds by the Divine operation and will, &c. We believe the Body and Blood of Chriſt in the Divine office ought to be adored with moſt true Latreutic Worſhip, as well internal as external. We believe the Oblation of the Myſtery to be the moſt true and proper Sacrifice of the New Teſtament, by which God is made merciful to the living and

and to the dead. A little while after, he says, All the Sons of the Eastern Church, not only the *Greeks*, but also the *Russians*, *Muscovites*, *Moldavians*, *Valachians*, *Georgians*, *Mingrelians*, *Circassians*, *Arabians*, and six hundred others (although the *Russians* and other Nations do not use the *Greek Language*) with one mouth all firmly believe this Myſtery to be the Body and Blood of our Lord, and they receive it as the Body and Blood of our Lord, with the higheſt reverence.

Paysius Ligoridius Archbishop of *Gaza*, a Greek of the Order of *St. Baſil*, in a Treatiſe written by him 1666. at the ſolicitation of the *Swediſh Reſident*, a *Lutheran* in *Moſco*, ſays, *We confeſs and believe, That the Bread and Wine upon the Altar, by a certain hidden and in-expreſſible power, is chang'd moſt truly into the Body and Blood of Chriſt, &c. as the Holy Fathers of the Eaſtern Church are accuſtomed to ſpeak.* Again, after the defending of the new word *μελαινωσις*, he goes on, *This manifeſtly appears, that we no way admit Impanation, beard and preach in this our Iron Age only, nor do we embrace ſymbolical figure and typical representation; but we, as well Græcians as the Latins, do confeſs with one Soul a Real Tranſubſtantiation: Let no Body therefore diſdain to hold and believe what all Spain, France, Pannonia, Sarmatia, the Germans, Ethiopians, firmly believe and hold; becauſe this Univerſal conſent is very prevalent, and exceeding-ly out-weighs the reſt: and then concerning Cyril Lucars Confeſſion (ſuppoſe it was his, but I grant it not) he answers, That one is as good as none, and that he ſeemed to be a Follower of the Traytor Judas.*

The *Neophytus Magnus* Vicarius Patriarchæ *Macarii Antiocheni*, being aſkt his Opinion concerning the Eucharist, and ſome other points, by the *French Conſul* then at *Aleppo*, 1668. ſays, *We ought to profeſs the moſt holy Sacrament of the Eucharist, to be the true Body and Blood of Chriſt ſubſtantially, and this by virtue of Divine Conſecration.* For this Divine Conſecration converts the ſubſtance of Bread into the ſubſtance of the Body, &c. nor

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is it decent to inquire, How ? as it is not decent to inquire how Christ turned Water into Wine in *Cana of Galilee*, and therefore we ought to adore Christ in the Holy Sacrament of the Eucharist, and the Sacrament it self, because it is Christ himself.

Andreas Patriarch of the *Syrians*, and some other Bishops and Priests at *Aleppo*, 1668. Profess to the same *Consul*, 1. That Bread and Wine is chang'd, converted, or Transubstantiated (which is the same thing) really and substantially into the true Body and Blood of Christ by the force of Divine Consecration. 2. That Christ residing truly in the Eucharist, ought to be adored with the worship of *Latria*, and that he is so adored by all the faithful of their Church. 3. That in their sacred Liturgy, a Sacrifice, truly and properly so called, is offered to God propitiatory for the living and the dead.

Nicephorus the Metropolitan of *Cyprus*, and a Synod of other Bishops and Clergy, assembled with him in *Leucosia*, the Metropolis, say the like things of Transubstantiation, and that it is the Orthodox Faith of the Eastern Church, and that it is defended by the Sees of the Patriarchs of *Constantinople*, *Alexandria*, *Antioch* and *Jerusalem*; and that the rest of the Nations in Communion with them, viz. the large Empire of the *Muscovites*, *Russians*, *Bulgaria*, *Servia*, *Mysia*, *Epire*, *Arabia*, *Egypt*, &c. profess the same.

Uscanus an *Armenian* residing in *Amsterdam*, sent thither by the Patriarch of *Armenia*, for the Printing of several Books for the use of those Churches, who also exhibited a Copy of their Liturgy confirming his Testimony, affirms such a Presence of Christs Body and Blood in the Eucharist, that it is no longer Bread and Wine; together with the Testimony of some other *Armenian* Bishops and Priests abiding at *Aleppo*, for the same Presence; as also the Adoration of Christs Body in the Eucharist, with the worship of *Latria*, as well internal as external; and that it is a Sacrifice offered for

for the remission of the sins, as well of the living, as also of the dead.

A Catechism made by a prime Officer in the Church of *Constantinople*, Licens'd and dedicated to the Bishops and Clergy of the Oriental Churches, printed at *Venice*, 1635. names and determines expressly for Transubstantiation, and the remaining after Consecration of only the Accidents of Bread and Wine, maintaining also the same Body in many places at once.

A Confession of Faith from the Orthodox Oriental Church, with the approbation and authorizing before it, of the four Patriarchs and other Bishops of the Oriental Church, 1643. says, that after the words of the Invocation of the Holy Spirit, immediately is made *μεστωσις*, a Transubstantiation, and the Bread is changed into the true Body of Jesus Christ, and the Wine into his Blood, the appearances of Bread and Wine, by the Divine Oeconomy, still remaining. And that the honour we are to render to these terrible mysteries, ought to be the same as to Jesus Christ himself.

Methodius the Dispossess'd Patriarch of *Constantinople*, at the request of the *French* Embassadour, deliver'd to him a Confession of the Faith of the *Greek* Church, containing, for the Eucharist, the same things as are in the precedent of the Orthodox Oriental Churches, only not naming the word *μεστωσις*.

The Patriarch of the *Armenians*, happening to be at *Constantinople*, was consulted in this matter by the *French* Embassadour, who says, *Although we believe there is but one Nature in Jesus Christ, nevertheless it follows not here, that the Humanity is destroy'd, and that Jesus Christ hath no Body. But we believe, that the same Body of Jesus Christ, that was Crucified, that is ascended into Heaven, and sits at the right hand of the Father, is present really, though invisibly, in the Eucharist, under the species and exterior appearances of Bread*

and Wine, which only remain, because the Bread and Wine are so changed into the True Body and True Blood of Christ, that the substance of them remain no more, but only the Accidents; and for this we adore also Jesus Christ in the Eucharist. This is the Doctrine of the Church Catholick, this the Foundation of our Joy and Glory, &c.

The Declaration of the Nestorian Metropolitan, signed by himself, and several of his Clergy, concordeth with the forecited. For these and more R. H. in his Rational Account, tells us, we are beholding to Mr. Arnauld a Sorbon Doctor, and that we have these Authors and Liturgies diligently quoted and discussed by Monsieur Novet de la presence de Jezu Christ dans le tres-sainct Sacrament L. 4. c. 2. and by Monsieur Arnauld in his Reply to Claude, L. 2, & 3. To which Authors are added in Monsieur Arnaulds two Replies to Claude, many evident and irrefragable Testimonies obtained by the Agents of Princes Resident in those parts, from many eminent Prelates and other Persons, and also Synods of the Present Eastern Churches. Which Testimonies as to this and some other Controversies, declare them perfectly agreeing with the Doctrine of the Roman Church, as well as with the former Greek Authors; who have heretofore published the Grecian Doctrine in their Writings.

Lastly, We read in the present form of the Greek Mass, that the Priest after Consecration, and before he takes the Holy Bread to communicate himself with, Adores it, and saith, *Attende Domine, &c. Hear, O Lord Jesus Christ, and come down from thy Holy Habitation to sanctify us: thou who dwellest in the Highest, together with thy Father, and art conversant together with us invisibly, and vouchsafest with thy powerful hand to impart to us thy immaculate Body and precious Blood, and by us to thy whole People. To whom also the Priest had said before, For thou art he who offers and art offered, that takest and art distributed, O Christ our Lord.* Then the Priest adores again, and saith, thrice to him, *God be merciful to me a Sinner;*

Sinner ; and all the People adore with him. Then he takes the Holy Bread, and makes the Elevation of it, yet whole and entire, saying, *Sancta Sanctus, Holy things to the Holy* : and the Quire answers with relation to it, yet one and intire *Unus Sanctus, &c. One holy, one Lord Jesus Christ*. Then the Priest breaks it into four pieces and saith, *The Lamb of God is broken ; who is broken and not diminished, who is always eaten, and not consumed ; but sanctifies those who are Partakers of him*. So taking a piece thereof in his hand, he saith, *O Lord, I believe and confess, that thou art the Christ, vouchsafe to enter into the Manger of my unreasonable Soul, and my defiled Body, and make me partaker of thy most holy Body and Blood* : And when he calls the Deacon to Communicate with him ; The Deacon coming, Adores the Body, and again the Blood, saying, *Behold I come to the Immortal King, &c.* The People also adore and Bless, and Extol Jesus, who is understood in these sanctified gifts as God ; and the People say, *Blessed is he that cometh in the Name of the Lord*. Thus we have seen, how the Ancient Fathers and Doctors of Christ's Church, in all Ages, have written of the Eucharist, in such sublime expressions, as if their sayings be taken in their literal sense (and what but the private Spirit can put any other upon them?) they then unquestionably speak clearly the Catholick Doctrine of the Real Presence and Transubstantiation : not any one of them giving any the least caution or insinuation, that either their own sayings, or any of the rest of them, were not to be taken literally ; or that they were hyperbolically spoken, or were Rhetorical amplifications. To say they were forgetful, in a point so highly concerning the Faith and Practice of all Christians, who were so punctual and express in matters of lesser Consequence, were to accuse them, not only of Zeal without Knowledge, but without Care or Honesty toward the Souls, not only committed to their own charge, but all others to the end of the World. And sure, if we have any respect to Old Paths (in which it

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is promised we shall find rest unto our Souls) we shall never accuse them of (I had almost said) so malicious a design, as that they should wilfully conspire, determinately to leave behind them, such sublimated and dark sayings, as should not only make this great mystery the Bone of Division, but in them contribute to the sowing those Seeds of Idolatry that might bring forth so plentiful a Crop in future Ages as is confessed, if Christ be not as really there, as these Fathers say he is, the whole Catholick World is over-run with. But what Christian can be so void of sense, as to accuse so many Fathers of those purer Ages, with so Heathenish and Hellish an Impiety? Impudent Children! Nay, so far were they from giving any such caution for the sense-
 ing of their words, or our Saviours, *Hoc est corpus meum*, that some of them, have given express caution, point blank, to the contrary, as St. Cyril, St. Chrysostome, &c. and particularly St. Hilary, *Non est humano aut seculi sensu*, &c. We are not to speak in an Humane or secular sense, of the things concerning God, neither through a violent or impudent form of Speech, any perversity of a strange and wicked construction is to be extorted from the wholesomeness of those Heavenly sayings. Yet for all this, I can allow, that some of the Fathers of the first five or six hundred years, call the Eucharist a Sign, an Antitype, a Synibol, a Representation, a Figure in as literal a sense, as can with just reason (considering how express and full Theyselfes and the rest of them are for a Substantial Presence elsewhere) be interpreted: for, though this Sacrifice be offered now upon the Altar, yet it representeth the Body of Christ, dying upon the Cross then: and is now done in remembrance of him, and to shew the Lords Death until he come. His whole Crucifixion being signified, i. e. represented in it, not in the same bloody manner, for he dyed so once for all: But as St. Aug. says, *secundum quendam modum*, and in so significant a similitude and likeness, that those that are initiated in these

C. 8. de Trin.

these mysteries understand it says *St. Chrysostome*; and *Christian* and faithful People hear and embrace these things and follow him, who saith, unless you shall eat my Flesh and drink my Blood, &c. says *Clemens Alexandrinus*.

And what if he sometimes also called Bread after Consecration? Will it thence follow, that it is really Bread? Was *Eve* really Bone of *Adam's* Bones, because he says she is so after God had brought her to him perfectly formed a Woman? *Aarons* Rod, after it became a Serpent, is called a Rod, was it therefore really a Rod, notwithstanding it swallowed up the Magicians Rods? It is the accustomed Dialect of the Scripture to call a thing by that name, which it was before, or according to their External Forms, as Angels, which appeared in humane shapes, are called Men, and the Brazen Serpent a Serpent. So the Eucharist Bread and Wine, in that to the Eye it appeareth only as Bread and Wine.

And now (though it be but an Outwork) yet I cannot but account it some kind of Fortification, to have the Testimonies even of Enemies acknowledge many of these Allegations, to speak the thing for which they are alledg'd. For, even by *Dr. Whitaker's* Confession, that's a firm Argument that is taken from the Confession of Adversaries. So then I could not but listen to *Dr. Fulke*, that *Gorgonia* had the Eucharist in great reverence, and perhaps not without Superstition. To *Chemnitius*, setting down some Sentences of *Nazianzen*, *Ambrose* and *Augustine*, and pronouncing thereupon that in his judgment they contain the Adoration of the Sacrament. To *Craftovius* reprehending *Gregory Nyssen*, thus, *An ignoramus Opinionem Nysseni*, &c. Don't we know, that the Opinion of *Nyssen* is of it self absurd, who said, that when Christ gave his Body to his Disciples to eat, that then his Body was latently, ineffably and invisibly sacrificed up? and *Whitaker* joins with him. To *Hospinianus*, charging *St. Cyril* thus, *Quod*

Gen. 2.

Exod. 7. 10.

Controv. 2. q. 5. c. 14.

Resp. ad Stapleton de Success. Eccles. p. 230.

Exam. Part 2. p. 92.

L. de officio Nyssen, Sess. 164.

Cous. Doreum ad l. 4. p. 320.

De Sacr. p.
167.

Instit. l. 4. c.
18.
De vera Eccles.
reform.

ad Cyrillum Hierosolymitanum attinet, &c. As concerning Cyril of Jerusalem, he indeed affirmed, according to the custom of his time, that the Sacrifice of the Altar was a great help of the Souls. To Calvin forsooth, who as a great Judge, condemns divers of them at once, *Veteres quoq; illos video, &c.* I see, that those Ancient Fathers did wrest otherwise the Memory hereof [*viz.* the Lords Supper] then was agreeing to the Institution of our Lord: For their Supper maketh shew of an iterated, or at least renewed Sacrifice, &c. for they have imitated more nearly the Jewish manner of Sacrificing, than either Christ ordained, or the Gospel could well suffer. And, *Solenne est Nebulonibus istis, &c.* It is an accustomed manner with these Knaves (O my Shoulder!) to scrape together whatsoever they find in reading the Fathers. Therefore when they object, that the place of *Malachy* is expounded by *Irenæus*, of the Sacrifice of the Mass, and the Offering of *Melchisedec* is in like manner so interpreted by *Athanasius*, *Ambrose*, *Augustine*, *Arnobius*, I answer in few words, that the same Writers do also in other places understand, by Bread the Body of Christ, but so ridiculously, as both Reason and Truth compel us to dissent from them.

And now, what may not this Great Judge do with his Grand *Ignoramus* Jury the Centurists, for by these no fewer than nine of the most Eminent Fathers are convicted of one errour or another, as they are pleased to account them in the Sacrament, *viz.* St. Ignatius, St. Irenæus, Tertullian, St. Cyprian, St. Ambrose, St. Greg. Nazianz. Eusebius Emisenus, St. Augustine, St. Chrysostome; and particularly Eusebius Emisenus, St. Chrysostome, and St. Ambrose, of favouring Transubstantiation; and though, I know it will be objected, that some others of the Fathers do not speak so clear and home, as these and St. Cyril of Jerusalem do; yet I shall think it a very great boldness in any one, who shall say they were not all of one and the same Faith, and did not believe one and the same thing.

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I know it is hard, for flesh and blood to relinquish sense, and straitly intercourse and commerce with her understanding : I know also, that Hereticks in all Ages, have fled to her for Sanctuary, which has still put me in mind of St. *Jude* calling Division Sensuality. A plain evidence of it is, That as to the Sacrament, they thought that Gods Omnipotency does formally consist, in creating a new signification to a thing, that is, the hanging a Bush at the Door : whereas all good Christians, till Sacramentary's sprung up, thought it consisted in making a thing, or converting a thing already made, into a Real and Substantial thing. Man may easily make any thing signify any thing, as the figure 5 or 6, such or such a room in a Tavern, or as *Heliogabalus* his painted Junkets. But 'tis Gods Omnipotency only, that can make them truly be, what he bids them be, and lays, they are a Banquet of fat things, a Feast of Wines on the Lees, of fat things full of Marrow, of Wines on the Lees well refin'd, hidden Manna, the Bread of Angels, his Body and Blood. *Ælius Lam-
pvid.* *Efc. 25. 6.*

Instead of such glorious Titles, have we not all lived to see, that of St. *Paul* too much verified, Evil Men and Seducers grow worse and worse? from that unhappily fruitful Womb of Separation, which gave leave to every one to coin his own Faith, sprang the Denyal of Christs real and substantial Presence, and the making the Elements bare signs and figures : From these a Generation worse than them, that make them meer Cyphers. Nay our Book of Statutes tells us, of a Generation worse than these, and sharply reprehends them, that in their Sermons, Preachings, Readings, Talks, Rhymes, Songs, Playes or Gestures (here's Liberty of Propheying for you) call the Blessed Eucharist by such vile and unseemly Titles, as Christian Ears must abhor to hear rehears'd ; and therefore I forbear them, and may with less exception listen to St. *Paschasius*, who tells us, that a certain Godly Priest prayed devoutly to God, that he would vouchsafe to let him see, that Body, which

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he did verily believe did ly under the forms of Bread and Wine, and that at length he obtained his desire, and saw the Body of our Saviour in the shape of a young Child. Or to St. Bernards bringing the Blessed Sacrament, and holding it over the Head of a Woman, possessed with a Devil, upon which the Devil forsook her. Or to St. Bernards own report, That a Clergy man, denying the Body of Christ to be really in the Sacrament, was oftentimes admonished by Malachias, but he not acknowledging his Heresy, Malachias prayed to God in these words. *Let the Lord make thee confess the truth whether thou wilt or no.* To which words the Heretick said *Amen.* Whereupon he was presently taken with a mortal Disease, acknowledged his Heresy, was reconciled to the Church, and dyed. If my Reader will but please to bestow a respectful Eye upon these few Miracles, for their Reporters sake, who I make no question are doing charitable offices for him, and all of us in Heaven, Ile neither tempt nor trouble him with any more; and after a few lines, set him at liberty for better imployment.

Vita Bern. l. 2.

c. 3.

Vita Malach.

As before I gave most attention to those of my Brethren that had most reverence for Church Authority, so now I laid my Ear very close to them (for I found at last some amongst them) that spoke most reverently of this tremendous mystery; and withal so sublimely, that methought they came very near the matter, *viz.* Transubstantiation, and the rather did I listen to them, because they were the most Learned, and Men greatly moderate.

And 1. That learned and moderate Prelate Bishop Ferbes: *Many Protestants, says he, do very dangerously, and too boldly deny, that God is able (dangerously and boldly indeed) to convert the Bread substantially into the Body of our Lord, for the Omnipotent God can do many things above the apprehension of Men, nay of Angels.* All agree that that cannot be done, that implies a contradiction, but because it evidently appears to no man, in particular; what

what is the essence of every thing, and in like manner what implies and what does not imply a Contradiction, it is truly a piece of great rashness, by reason of the weakness of our dark understandings, to prescribe bounds and limits to Gods Power, and ruggedly, *i. e.* impudently to deny, his Omnipotence can do this or that. And certainly there are not a few things, *i. e.* P. 395. there are many things, which we all believe, which if humane reason be consulted withal, seem to be nothing less impossible, and as manifestly to imply a contradiction as Transubstantiation it self; and he instances in the Doctrine of the Resurrection of the same numerical Body.

2. Dr. Taylor pronounces Anathema to those who do not confess the Eucharist to be the flesh of our Saviour, which flesh suffered for us; and expounds spiritual Presence, only to exclude corporal and natural manner. Sure he must mean the exclusion of those properties which usually accompany nature or the thing, for he says, when the word *Real Presence* is denied by some Protestants, it is taken for Natural Presence, and not for presence in *rei veritate*; and thus methought he spoke as Catholickly as any Catholick I ever met withal. *Real Pres. p. 288.*

3. Bishop Andrews says, We are agreed concerning the object, our difference is concerning the manner, I say we believe the true Presence no less than you. We rashly define nothing concerning the manner of the Presence no more than in the Incarnation of Christs manner, and no less than you. O, thought I, let there be no strife about so poor a matter between me and thee, for we are Brethren; and wherefore should the World, says Mr. Hooker, continue still distracted and rent with so manifold contentions, when there remaineth now no Controversy, save only about the subject where Christ is? *Resp. ad Apol. Bell. c. 1. p. 18.*

Thus I came to some assurance, that this miraculous Conversion may be made, and if so, why should I not believe.

believe so Great an Authority, as the Catholic Church, the Authority of the whole World, who says, it is so? For by these concessions, two whole Brigades at least, of Objections, were utterly routed at once; one of impossibilities, another of contradictions, I may add another of senses and natural reasons. Nay Dr. Taylor says, Let it but appear that God hath affirmed Transubstantiation, and for his part he would burn all his Arguments against it; and so what's become of the whole Army? For I cannot conceive, how his Son (and that's all one) could affirm it more expressly than to say, *This is my Body*. Why perhaps there will be one little already shatter'd Troop left of private Spirits sense- ing our Saviours five little words, and some few scraps of Ancient Fathers; but these can never keep the Field, and if they will lye in the Woods by day, and break out into Highways by night, to murder unwary and unfortify'd Souls, we must leave them with the Spirits of Darknes, till the Father of Light, shall out of his Infinite Love and Goodness, make them also Children of Light.

ERRATA.

P Age 7. line 4. marg. ἀφ' οὗ τὸ ἔχει αὐτοῦ, p. 9. l. 1. m. πεινῶντος, l. 11. in
 pater, l. 18. lavacri, p. 10. l. 30. unius labii, p. 13. l. 16. dele †, p. 14.
 l. ult. ἀποκαλύπτει, p. 15. l. 10. ἐκκενῶνται, l. 12. l'le, p. 17. l. 11. Apollina-
 rists, l. 22. σπλάγχνων, p. 20. l. 8. ἐπισκοπῶν, p. 25. l. 25. Gargie, p. 26. l. 20.
 all the Sacrifices, p. 31. l. 10. ὑπὲρ σουλῆρας ἡμῶν εἶπα, p. 32. l. ult. Col. 1. 15.
 p. 34. l. 44. totis, p. 35. l. 21. facite, p. 37. l. 9. manner? p. 39. l. 31. σουλῶ-
 νται, and l. 37. βλαπόμενοι, p. 41. l. 11. αἶμα, p. 42. l. 11. τῶν μ. l. 14.
 ἐπισκοπῶν, l. 20. ἐκκενῶν, p. 47. l. 35. bibere, p. 50. l. 7. (my very word) l. 8.
 (my word again) p. 54. l. 18. αὐτοῦ, p. 57. l. 12. eis, p. 58. l. 5. ἰδὲν νῦν dele
 πῶτι ποτὶ ἡμῶν, p. 59. l. 2, 33. and p. 59. l. 2. p. 63. l. 2. sublime, p. 67. l. 18.
 ἐπιπολεῖ, l. 29. ἀναγεσθαι, l. 30. ἀνελθόντες, p. 71. l. ult. διὰ, p. 73. l. 14. Pas-
 cherius, p. 74. l. 22. Fulbertus Carnotensis, p. 75. l. 14. Fulbertus l. 21. Ful-
 bertus, p. 86. l. 2. this breaking is in the, p. 95. l. 6. called it, l. 27. who
 says that Garg.

FINIS.